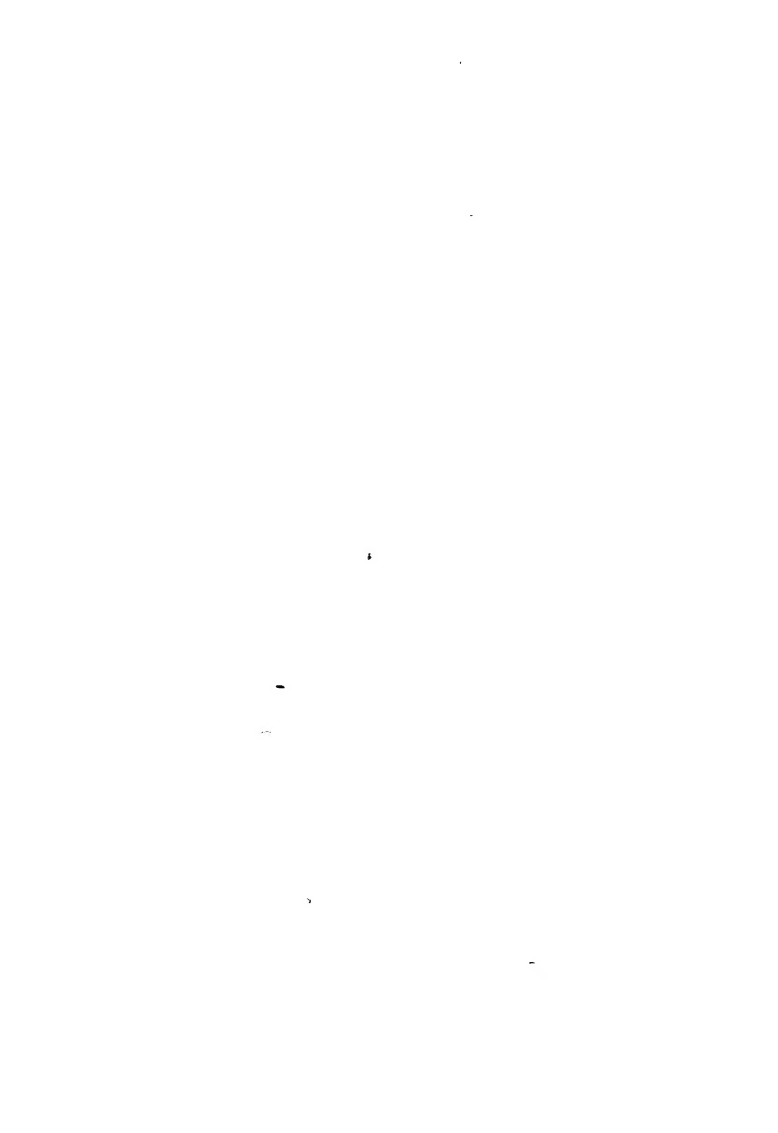


Concordant Version
of the
Old Testament



THE BOOK OF "GENESIS"



Concordant Version

of the

Old Testament

**The Book of “Genesis”
IN A BEGINNING**

CONCORDANT PUBLISHING CONCERN

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PREFACE

WHEREIN does a concordant translation or version differ from others? It is generally acknowledged, first of all, that the inspired Original is the only infallible evidence for divine truth. Consequently the nearer we can get to that, the safer we are. It is also beyond question that, even in the Original, the meaning of any word or expression is determined by the *contexts* in which it is found. Hence the earnest truth seeker will not depend on learned lexicons, or scholarly commentaries to settle the sense in which any word is used, but upon a *concordance of the Original*. Comparatively few are able to use such a work intelligently except through the medium of their mother tongue, so a *concordance of the original words in any translation* which they understand is by far the best book for the sincere student of the Sacred Scriptures.

The concordances of George V. Wigram, which give every word of the Hebrew, Aramaic and Greek Scriptures in alphabetical order, and, under each, quote a line including the English equivalent of all of its occurrences as found in the Authorized Version, are, next to my copies of the Original, the most helpful books I have ever bought. **My first copy**, containing all the Greek words, was used so much it disintegrated over thirty years ago. When I started work on the Hebrew words I knew that the book, in its ordinary binding, would never last long enough to finish that version, so I had a cloth hinge put on every page, at a cost of forty dollars, so that it is in usable condition yet, though some pages are torn and all are worn.

But these, though they are concordances so far as the arrangement is concerned, reflect the *discordances* of the Authorized Version, for they expose the grave inconsistencies of that translation, and the clashing cross wiring of its renderings. But this is true of all other versions known to us, including even the Revision, and all modern versions, some of which are much better than the revered English classic, as far as truth is concerned. I was especially fond of Rotherham's version, as he seemed to be the most consistent, and did not shrink from using "impossible" English in the service of the truth. The tables showing the renderings of "eon" and "eonian", at the end of our booklet, "All in All", will prove how much he excelled the others in consistency. At first I was strongly inclined to use the word *age* for the Greek αἰών, as Rotherham had done. But in the

The Concordant Method Produces

language of the ordinary man, an *age* is much shorter than an *eon*, for he has been taught that there were "middle ages" and "dark ages" (plural) in the present single eon. Then the compound "age-abiding" literally denotes abiding for *one* age, whereas *eonian* clearly includes *all* the eons clear up to the consummation. Now, when we have the actual words of inspiration, *eon* and *eonian*, in our own tongue, why muddle matters by using human substitutes which will only confuse the ordinary person? Our Lord spoke of *eonian*, not age-abiding or eternal or everlasting life. Why alter it?

At first I tried to use Rotherham as an aid in making a concordant version, but I soon found him a hindrance rather than a help, as he did not seem to have any apparent system in forming his vocabulary, nor had he made a concordance of his version. I greatly admire his motive and his scholarship and would trust him rather than any other translator. But my object was the very opposite of this. I did not want to lean on *any* man, least of all on myself. Could we not have a *translation* which exhibits the *facts* of God's revelation in such a way that no one is dependent on any intermediary? A *uniform, exclusive sublinear* comes as close to this as is humanly possible when it is complemented by a concordance of the Original. This is true of any language. I cannot conceive of any other plan which so nearly excludes the bias of the translator or puts the student into possession of the facts, subject to his own decision. Of course it cannot exclude the prejudices and predilections of its many readers, but it should help to correct them.

Should it be necessary to press the point that a Concordant Version, in any language, is to be differentiated from all others? By its uniform sublinear and its ultimate concordance of the original, it is not only unique, but allows the compiler to step back and say, "I implore you not to depend on my fallible and fleeting opinions, yet I do beseech you to consider the evidence which we have made so easy to consult, and base your conclusions on the facts alone. I am *not* an authority, but the facts presented have been checked by many aids, and may be depended upon." If you know of any other publication which gives you anything like this unbiased presentation, and does not depend on human opinion, I will be glad to know of it.

What version, after it was completed, made an exhaustive and detailed concordance of the minutest variations, not only of the words, but of every form of each word, just to check its accuracy? This alone meant many years of tedious toil. So far we have never had the means to publish this concordance, but the International Edition has benefited by this unexampled effort to obtain the highest degree of faithfulness to the Original.

In the *version*, however, there is a human element, but *far less in a concordant version based on a uniform sublinear and exhaustive concordance of the Original than in any other*. To make readable English demands a knowledge of figures of speech, especially idiom, in both the Original and in our own tongue. Moreover, even figures, including idiom, are by no means absolutely lawless, but can be classified and controlled by

A More Trustworthy Translation

comparison with other occurrences of the same figure, or similar usages of the same word. In this respect the Concordant Version is unique also, for it indicates the common figures both in the text and in the concordance.

Moreover, uniformity and consistency can be greatly aided by marking all the figurative usages of each word at the same time in a concordance, rather than occasionally, at each occurrence in the text. We have already done most of the figures in the Hebrew Scriptures. They are entered in Wigram's concordance and in a card index first, so that they can be arranged in any order desired for study, and, God willing, will be published for the benefit of those whose hearts are set on digging deep into the treasures of God's Word. In doing this work we are learning much ourselves and are impressed by the clarity and certainty which it imparts to the realm of thought which is usually very vague in the minds of Western peoples. We know of no other version which provides such help.

Living in a land whose physical features, topography, climate and water supply are probably more like that of Palestine than any other place on earth, I could see that the Authorized Version had been translated by men who were strangers to the land of promise. A single word will confirm this. In this climate, with little rain for half the year, the streams are dry in summer, though they may be raging torrents in winter. The Spaniards, who settled this country, call them *arroyos*. This is the meaning of the Hebrew *nchl*, which the A.V. renders *brook*, *flood*, *river*, *stream*, and *valley*. Its most conspicuous feature to a Westerner they missed, for it is a sandy waste much of the year. We render it *water-course*. Here we have many of these as well as high snow mountains, foothills, a lake below sea level, a desert to the east and the sea to the west.

We studied books and maps to get a clear conception of conditions which would affect translation, but were not satisfied, so made a trip nearly halfway round the world to get a firsthand view of the people as well as the land, on the spot. This has kept us from many a mistake in local coloring. After all, one who aspires to understand and reproduce God's revelation in the vernacular, should shun no effort to prepare himself for the task. How many modern Bible translators have *lived* in Palestine long enough to become familiar with the facts of the physical background in divine revelation?

In such a matter as idiom one who has had much experience has a great advantage. I have often thanked God that English was once a foreign language to me, and a very idiotic one in some ways. It appeared to be at first. My mother tongue was almost as odd in other ways, but I did not notice that until I knew both. Now that I deal constantly with four languages, and have compared the Greek idiom of the Scriptures with the Hebrew Scriptures throughout, I do not try to make a literal English caricature of every idiom in the *version*. I let my readers know the facts in the *sublinear*, but I do not destroy the concordance of the *version* by altering all normal English idioms to conform to it, when the results might be misleading to the ordinary reader. The *version* is, of

A Bridge to the Originals

necessity, somewhat idiomatic when this is necessary to carry over the sense of the original. The sublinear, on the other hand, is perfectly uniform and literal.

The different departments of the work are done by specialists. One works on the grammar, another on the figures of speech, etc. This method makes them more expert than one man could possibly be. Almost all great achievements are accomplished by the cooperation of specialists. Although the compiler checks and passes upon all the work, he is by no means to be credited with all that is done, although he assumes responsibility for it.

The two principles underlying the vocabulary—each word of the original having an *exclusive, constant* English equivalent *when idiom allows*, and each English equivalent being assigned to represent *only one word* of the original language—leading to otherwise unattainable *accuracy* and *consistency*, are used in compiling the vocabulary of the Concordant Version, and no other.

The restoration of the Hebrew text has taken most of our time for the last fifteen years. We know of no version which has made a comparable effort to recover the ancient inspired readings. No one not actually engaged on it can have any apprehension of the labor involved. Thousands upon thousands of readings have been entered on slips, along with the evidence of the Septuagint. Vast concordances of the Greek version have been made in the past, but this appears to be the first comprehensive attempt to *use* them and incorporate and indicate their readings in an English version. If this had already been published we would not devote so much time and effort to it. In every case we seek to serve ordinary people, and present the facts in such form as they can easily understand.

There are many translations. Some seem to think that the C.V. is only another of the same kind, dependent on the authority or scholarship of the translator, instead of an entirely different combination of a concordance coupled with a uniform, literal translation and a version, which provides ordinary folk with the facts needed to ascertain what is in the inspired Original. We will not allow anyone to depend upon our ability or lack of it. We will not come between them and God's revelation. Our long life has been devoted to the building of a bridge, like that which led to His sanctuary in Jerusalem, over which they *themselves* may cross into His holy temple, and hear His words with their own ears, and see His glory with their own eyes, without any mediator other than our Saviour, Christ Jesus, the Son of God's love.

A.E.K.

INTRODUCTION

THE CONCORDANT VERSION OF THE HEBREW AND CHALDEE SCRIPTURES

GOD HAS SPOKEN! He talks to us in foreign tongues. Nothing is so imperative as a firsthand knowledge of His inspired revelation, without the intervention of human faults and disabilities. This is made impossible by the usual methods of translation. We can come much nearer to the Ideal through systematic obedience to the laws of language, because, first of all, it leads to much greater accuracy, and, secondly, it is self-corrective. A word uniformly translated absorbs its true intent from its contexts. The plan has been tested in translating the Greek Scriptures, in several languages. After a long trial it has proved most satisfactory. Many contradictions have vanished. Much fresh truth has been discovered. Difficult theological problems have been solved. It is invaluable for enlightening the heart with the glories of God and His Christ.

The plan of the Hebrew concordant version is essentially the same as that employed in translating the Greek. Wigram's Englishman's Concordance was used in the preliminary work. It contains every Hebrew word found in the Scriptures, usually followed by all of the passages in which it occurs, as rendered in the Authorized Version, as well as two indexes. The English index lists every English word used in the A.V., followed by every Hebrew word which it translates. The Hebrew index lists all the Hebrew words and every English word used to translate them.

The English vocabulary was formed as follows: The occurrences of each Hebrew word were studied as listed in Wigram, and the nearest English equivalent was written in his concordance. This was entered or underlined in the English and Hebrew indexes. Whenever it was discovered that a term had served as the translation of another Hebrew word it was crossed off, and all other translations of the Hebrew word chosen were likewise struck out. This process of elimination was continued with frequent changes and revisions, over a long period of time, until most of the words in the divine vocabulary seemed to have been given their nearest English equivalent.

As an example, we will take the well-known stem *kphr*, which sounds like our English word *cover*, and is generally given this meaning by scholars. This word is often translated "atonement" in our venerable Authorized Version. It may help us to grasp the basic meaning of this stem if we consider its renderings. These are: appease, atonement (make), bribe, camphire, cleanse, disannul, forgive, merciful (be), mercy seat, pacify, pardon, pitch, purge, put off, ransom, reconcile, satisfaction, sum of money, village; besides bason, hoarfrost, lion, and young. It will be seen from these that the stem does convey the general idea of a cover. But the examination of another stem, *kse*, will show that this must be rendered *cover*. It is almost always so translated in the Authorized Version. Only occasionally we find *clad*, *close*, *conceal*, *hide*, *overwhelm*, *raiment*, *vesture*, all of which are closely allied to *cover*. No other English word will do as well as *cover* for the Hebrew *kse*.

But we should not use the same term, *cover*, for both *kphr* and *kse*. A closer examination of *kphr* will show that it always refers to a protective cover, a shelter. This will be found a far more satisfactory equivalent. The word *atonement* does not convey the full sense. The Greek translation uses *propitiation*, which is far better. To keep the connection between this and later revelation and, at the same time, show the simple force of the stem, we render it "propitiatory shelter."

In this way the vocabulary of this version was built up before it was used in translation. This method forces us to be more consistent and accurate than would be possible without it. The chief advantage, however, is this, that it largely eliminates private opinion in the rendering of any particular passage. The words have already been fixed before the compiler comes to turn the sentence into English.

Introductory Remarks

The usual lexicons and other works of reference were not neglected, although, in most cases, they proved too inaccurate to be helpful. The fauna and flora were given special attention, including a sojourn in the Holy Land, and a study of the dress, customs and manners, many of which remain today as they were in ancient times. A number of other translations were consulted, but little help was obtained from them because their vocabularies are discordant.

When the meaning of a word or a reading of the text is not certain, we strive to incorporate the evidence in our rendering. Thus the word *lbb heart* (2 Sa. 13:8) evidently refers to baked bread of some kind. So we render it *heart shaped 'cakes'*. This shows that the Hebrew was *heart* and the Septuagint has *cakes*. The word shape is not in either, but is needed in the verb (2 Sa. 13:6) to indicate the action, *shape heart 'cakes'*. With this evidence the student can form his own conclusion.

In order to secure uniformity, a card index was made of every form of every Hebrew word, and to each was added its English standard. The whole Hebrew text was copied, on special sheets, in English, or Latin, letters, so that the standards in the index could be placed beneath each word, making the sublinear uniform. As a companion to this, a complete Hebrew lexicon was written in loose leaf form, to record the standards and register further improvements.

After the vocabulary and grammar had been settled in this manner, about half of the Hebrew Scriptures were translated tentatively, using Ginsburg's Masoretic-Critical edition of the text as a basis, in order to test the vocabulary and the state of the text. The poetical portions were chosen because they contain many literary forms, especially parallelisms, with their synonyms, which are a great help in further refining the vocabulary, and in recovering the ancient text. Not many changes were needed in the vocabulary, but the consistent renderings revealed the fact that even the Masoretic text, in many cases, has failed to preserve the original rendering. The rabbis seem to have realized that the text was gradually becoming more corrupt, so they sought to stereotype the form it had in their day. They did not change it, even when they knew that it was wrong, but put some of these mistakes on record in the margin.

HOW THE WORK WAS DONE

It is practically impossible to understand or appreciate this version without knowing something of the method and the tools used in producing it. For clarity's sake, these will be discussed under the following heads:

1. The Restoration of the Text and its Pronunciation.
2. The Revision of the Hebrew Grammar.
3. The Compilation of the Vocabulary.
4. Idiomatic English, Spelling, etc.
5. The Function of the Signs, Type Faces, etc.
6. Figures of Speech, including Skeletons.
7. The Select References.

1. THE RESTORATION OF THE HEBREW TEXT AND ITS PRONUNCIATION

The Hebrew Text we have today differs considerably from that which was originally given. Since the days of the Masorites, the preservers of the traditional text, there seem to have been no great number of vital changes, for their system of counting the letters and cataloguing other facts has tended to stabilize their text. This is especially true since the invention of printing. But the very fact that it was deemed necessary to protect the text by "putting a fence about it" suggests that corruption had been at work for a thousand years before. No Hebrew manuscript (except Isaiah) goes back more than a thousand years. Before that, old copies were usually destroyed when new ones took their place. The Greek and other translations, some of which go back a thousand years earlier, reflect a text which often differs from the one now used in making our Bibles.

THE ANCIENT FORM OF THE LETTERS

We can go back to the days of Hezekiah for the forms of the Hebrew letters. We have the recently unearthed Lachish letters and the Siloam inscription, which once was in the wall of the tunnel running under Ophel, about twenty feet from the pool of Siloam, to show us just how they wrote Hebrew before this time and until the deportation. This alphabet is shown on the fly leaf. With the return from the deportation the Jews

brought with them the Aramaic dialect and the square characters which are now generally known as "Hebrew." These letters were probably used in writing the Syriac or Aramaic portions of the Scriptures, but not for the rest. The original forms were abandoned because the people no longer were acquainted with them.

HEBREW PRONUNCIATION

The ancient Hebrew letters are no longer in use. So-called "Hebrew" Bibles really employ an entirely different alphabet, which is variously termed Chaldee or Syriac or Aramaic. In the course of time the pronunciation of the vowels changed, so a new and different pronunciation was added by means of so-called "points," little dots and dashes beneath, in, or over the letters. The original vowels, however, were retained, except that u and i were often omitted in spelling, because their sounds were already indicated by the points. Today, however, the vowel points themselves are variously pronounced by different classes of Jewish scholars, and the whole matter is in confusion. We avoid this difficulty in the simplest way. We use a Latin (or English) character for each ancient Hebrew letter, including the vowels, and ignore the uninspired "points," which add nothing to the sense, but only duplicate the vowels, as a rule. When the vowel has dropped out, we replace it.

The following examples will make this clear. The first is all vowels, the second mixed, and the third all consonants. The word "oue," depraved, was doubtless pronounced just as it is spelled, in ancient Israel. Now that two little characters, like capital T's, have been added under the o and u, the usual way of transliterating it into English would entirely ignore the real vowels in the word. The word "adn", human, also has two small T's beneath it. In English we spell Adam with two a's, but the second a is not pronounced. We say adm. This slight u sound is often needed in Hebrew to pronounce a word and must be supplied. We call it the "involuntary vowel," because it comes of itself when we try to pronounce two consonants one after another. Our next example calls for two of these. The word "nphsh" soul has points that would make it nephesh, which is almost the same as nuphush. It is possible that words like nphsh are defective. We may insert u, as in nuphsh or nphush, if we discover evidence that it has dropped out.

The original pronunciation of Hebrew, the manner in which David and Abraham and Adam spoke the tongue of inspiration, is a problem which we thought far beyond our range. As we did not deem it essential we gave it small attention at first. Later, when it seemed wise to put the inspired text before our readers in well-known Latin in place of Chaldee characters, we found it necessary to determine, to some degree of accuracy, what are the nearest equivalents, so that there would be at least an approximation to the facts. The efforts made in this direction have been far more convincing than we anticipated, hence we will give a short account of the means used and the results attained.

Wouldn't it be marvelous if we could read the Hebrew psalms as David did? Of one thing we may be sure. If he listened to the liturgy of a Hebrew synagogue, he would probably find it difficult to understand his own compositions, even if they were read in faultless Hebrew, according to the standards of the Jewish rabbis. The reason is that the language has changed so much, especially in the vowels, that it sounds very different. In fact, I am told that the various classes of Jews cannot understand one another because of their clashing pronunciations. The very same text read by an Ashkenazim, or German Jew, sounds quite unlike the reading by a Sephardim, or Spanish Jew.

HEBREW A NATURE LANGUAGE

Sounds in nature do not change. The peoples of the earth are continually varying their mode of talking, but the voices of the animals and the sounds made by inanimate objects continue as they were in the beginning. A stranger in a foreign land, who is homesick because the voices all about are barbarous, can cure it by going among the animals, for these speak the same language as those at home. The dogs bark, the hens cackle, the roosters crow, the donkeys bray in the same dialect wherever we find them. In its close connection with nature we may find a key to the pronunciation of the Hebrew tongue, as it was spoken in the days of old, before the Jews learned many other languages and adapted their own to these outlandish tongues.

The first hint of this that I came across was the word bqbk. This is the name they gave to a bottle. If we empty a fluid out of a narrow-necked container which has no means of allowing air to enter it to displace the fluid withdrawn, the flow will stop occasionally so that a bubble of air may slip by. In doing this it makes a characteristic sound, buq-buq, which gives the vessel its name in Hebrew. Now an American bottle, or an English one, or even a Chinese flask all make the same sound if they are shaped the same, and this has always been the case. We may, then, conclude that all bottles

or narrow-necked containers can speak one word of Hebrew correctly, and it will be our duty and pleasure to learn it from them.

But we can learn much more than that. We know what letters were used to represent this sound in Hebrew, b, u and q, so we have a clue to their true and ancient pronunciation, especially if this is confirmed by other similar cases. Just lately a worker on the Hebrew called my attention to the word heart, which we have made lbub. (It is usually shortened to lb). Now listen to a heart beat. Is not this as close as we can get to the sound made by it? This is hardly clear enough to baze much upon, but it seems to confirm what we have learned before. We now know the sounds of four letters in Hebrew.

Now let us inquire of the birds. The partridge seems to know one word of Hebrew. Its call is qra, and this is also its name (1 Sam. 26:20). And this is the sound it still makes after thousands of years. So once again we have a q sound, besides r and a.

Though we cannot feel nearly so safe in basing anything upon them, it does seem that some words have come down to us altered but very little by the course of time. Such a one is ebuni, which is practically the same as our ebony. This adds to our list e and n and i, though we will find that i is ee rather than ih. The word qmun means cinnamon, so is nearly Hebrew, and adds the letter m to our list. Some English words from the Hebrew are helpful, as iubil jubilee. Amn (Amen) corroborates what has been said.

COMPARISON WITH THE GREEK

Perhaps the best human means of checking the ancient pronunciation is to be found in the transcription of Hebrew names in the Septuagint. Being human, we cannot place much reliance on details, but a general view should give us an idea how Hebrew was spoken in the third century before Christ, when the Septuagint was translated. Where this agrees with our findings in other fields it should be final. This we find to be true for most of the letters. A vowel or two and the labials are the only exceptions. We find that the comparison breaks down, however, where the Greek has no equivalent, or where the vowels have already begun to vary in Hebrew.

I am indebted to friends for a list of over five hundred proper names which gives the spelling of the Greek and the Hebrew, and a column for every Hebrew letter showing which Greek letter was used in transcribing it.

The easiest way to examine this table will be to check off those letters first which are settled beyond a doubt by the figures. Thus Hebrew b is rendered by the Greek b 112 times with only six departures, and g is g 27 times with only two. The following letters are likewise determined once for all by this table: d 80 (2 off), z 28 (1), th 60 (9), f 194 (14), l 128 (3), m 149 (4), n 123 (4), r 155 (2), ph 47 (only 3 p). About half of the letters need no further examination because the evidence against them is not of sufficient weight to warrant it.

Some of these, however, are of special interest because the Greek distinguishes closely related sounds. Thus th is used only once for t, while t is so transcribed 13 times, though s times it is also made th. Scholars today, while they would probably acknowledge that these letters were quite distinct in primitive Hebrew (in which alone we are interested) would give th both sounds, that is, almost identical with t when it has a dot within it. This, however, seems to be the result of contact with other languages, as this table shows, and not the pure Hebrew we are after.

Modern Hebrew has both p and ph (or f). The difference is indicated by a dot in the letter, which hardens it to p. Independent investigation led me to conclude that ancient Hebrew had no p. It was always soft, ph (or f). But this was challenged, so a friend went through the proper names in the Septuagint at my request, and found that p was never used in pure transcriptions. While in Palestine I was struck with the name of the Arab newspaper Falastin (in place of Palastin), and I found that the Arabs there could not pronounce the letter p. Evidently it is not used in modern Arabic. Further inquiries confirmed this. The table now made seems to settle the matter finally. Ph is used 47 times and p only 3 times. In these cases the Greeks did not transcribe, but spelled as was their custom, just as we do so often in English. We will not transcribe Phr in our translation, but make it Persia, for so we are accustomed to call the country in our own language.

The Hebrew letters s and sh have a story all their own. It seems that these letters are easily confused. In parts of Europe the colloquial dialect uses sh for s always, for the people cannot pronounce s. The opposite seems to have been the case in Ephraim in early times (Jd. 12:6). When Jephthah with his Gileadites defeated them and caught them at the fords of Jordan, he tested them to see if they were Ephraimites by asking them to say Shibboleth. But it seems that this tribe could not pronounce the sh sounds, so they said Sibboleth, and paid for it with their lives. Correct pronunciation may be

more vital than it seems! For my part, I refuse to endanger my life, like most scholars do, by putting a dot on the top of the sh to make an s out of it. Remember the Ephraimites at the fords of the Jordan!

But Greek has no sh. How, then, could they translate this passage? Very simply! They left out a part and only said that the Ephraimites could not pronounce the word. The two versions of the LXX I have consulted carefully avoid the word shibboleth because the Greeks also could not pronounce it. Each one translates it by a different Greek word. Does not this show conclusively that there was no sh sound in Greek? Hence it is clear that we cannot get this sound through the LXX. So also with tz. Greek could not distinguish between these three letters. Therefore s does duty for them all. We are more fortunate. We have no letters, indeed, but we have combinations, and can pronounce the sounds of sh and tz, so can keep them distinct from s.

THE PALATAL LETTERS

In the palatal letters ch, k, q, we seem to have much confusion. Even today the western languages cannot really represent the sounds in Arabic by their alphabets, and few can readily pronounce them. I remember speaking to an Arab in Tiberias who was explaining to me the difference between the pronunciation of Semek, a wady right across the lake, and Semakh, the town at the southern end of the lake. To me the pronunciation seemed to be practically the same. I could not "frame to pronounce" the difference between the final k and kh, though I could discern it. The English have the same difficulty with the Scotch ch, which both the k and kh of the Arabic closely resemble. The best we can do is to have a distinct character for each, according to its location in the alphabet, and to assign to these characters the sounds of the Hebrew as they are ascertained.

It is said that k and q are very frequently interchanged in cognate languages. The same word spelled with k in one will be q in another. The usual idea is that q is "harder," being produced in the back part of the palate, with more effort than k. The difference seems to be beyond most westerners. As, however, we have the letter q as well as k, and it is quite possible that it differs in the right direction, minute as it may be, it seems most practical to use it to distinguish these two letters from each other. Anyone who will examine a number of Hebrew grammars, especially in different languages, will see how inconsistent their spelling is. The English works generally spell the name of the light class of Hebrew verbs kal, but on the continent some make it Qal. The latter appeals to me as more practical if k is to be used for k, but it is not worthwhile to differ with the textbooks on this ground.

As Greek has no q they sought to distinguish it from k by making the q k and the k ch as a rule. They then had no letter left for ch, so they usually omitted it, 51 times out of 71, and used ch when they carried it over, thus confusing ch and k, which they rendered ch 49 times out of 57. The lesson we should learn is that the Hebrew k should be sounded softly (perhaps kh will express it), but q hard. It would not be wise to follow the confusion of the Greek transliteration at this point. It arises from a lack of sufficient characters and the aspiration which they gave their initial vowel at times, without representing it in writing. After a vowel ch is usually ch. Before a consonant, at the beginning of a word, it is replaced by a vowel, probably with the aspirate implied. Chnne becomes Anna, English Hanna, which is often changed to Anna.

THE HEBREW VOWELS

Vowels are the most unstable sounds in any language. Even in the living languages, there is more difference in these few letters than in all the rest combined. The enunciation of an American differs from the literary English chiefly in this regard. Hebrew has changed greatly in the course of time. The alteration has been so great, indeed, that the old vowels are now silenced, and a new set has replaced them. Even when the Septuagint was made this process was well under way. In the names, a was rendered by a(78), e(20), ē(or ay)(22), o(9), and ō(or oo)(3). The letter e was made a(12), e(1), ē(2), o(7). U was transliterated a(5), e(2), i(1), o(5), u(20), ō(63). I was written a(2), e(6), ē(2), i(194), o(1), u(1), ō(2). O appears as a(35), e(16), ē(7), o(13), ō(2). So great is this confusion that it has hardly any weight in deciding the proper pronunciation of these letters. But, in contrast with present practise, u is a vowel (not v), and so is e (not h), and o (not ng).

If the transliteration of the proper names sheds little light, it at least shows that they are vowels, and that is most important at the present time, when a and o are denied even a letter, being given only apostrophies which have no sound at all. Hebrew had (and pure Hebrew has) vowels, just like other languages. These must be restored.

A glance at the order of these letters in the Hebrew alphabet will almost suffice to identify them and give each its proper sound.

In the alphabet on the fly leaf we have tried to show the corresponding letters in the Latin (or English), the ancient and modern Greek, the Aramaic (commonly called Hebrew) and the real original Hebrew as shown on the ancient remains, such as were found at Lachish. The recently found manuscript of Isaiah, which may go back to the century before the birth of Christ, has the vowels as we have restored them in the Concordant Hebrew text, on which this version is based. The location of the vowels in the alphabets (as they should be) seems to be the best indication of their pronunciation.

In each alphabet the most open of all the vowel sounds seems to come first. It is a(ah). That this was so in Hebrew seems to be settled by the cry of the partridge. This is the most-used sound in the proper names, so there seems to be little doubt that the Hebrew a was originally a[h], as in father.

The vowel u (now usually given as v or w) is found in the full spelling of buqbuq, hence it has the sound of long u. This is confirmed by the fact that the LXX transcription makes it either u or o.

That i (pronounced as long ee) is i seems settled by the Greek transcription. There is no case for the present method of making it ahee.

That the letter o (generally represented by a reversed apostrophe (')) is a real vowel is clear, for it is always represented by one in the transcription. Coming between mn and p in the alphabet, it seems the only one for the missing o sound.

TRANSLITERATION OF THE HEBREW

Our system of transliteration is as simple as it can be. It may be used with any Hebrew text or lexicon, with the equivalents shown on the flyleaf.

THE RESTORATION OF THE ORIGINAL HEBREW TEXT

When the present traditional text is consistently translated, much of it makes no sense. Hitherto it has been left to scholars to extract a rational rendering by consulting the context of their own opinion of what was intended. In one of the most scholarly editions of modern times, the learned editors simply omitted many phrases and passages because they could not make anything out of the Hebrew text before them. In order to determine the true condition of the text and provide a basis for its restoration, the compiler translated most of the literary scrolls, from Job to the end, strictly according to the Masoretic edition by Christian D. Ginsburg, and published by the Trinitarian Bible Society. The result shows that the original text must be recovered before a concordant version is possible.

Now that it was clear that much work was needed to restore the text, various helps were consulted, such as Kennedy's "Aid to the Textual Amendment of the Old Testament," Davidson's "The Hebrew Text," as well as the notes in Ginsburg's Introduction and margin. As all of this fell far short of our expectations, a painstaking comparison was made with the three most ancient manuscripts of the Septuagint, and, in some parts, with other Greek versions, Aquila, Symmachus, Theodotion, and the Hexapla of Origen. As the Septuagint proved our best aid, it will be well to consider it more closely, and the relation of the later Greek versions to it. The books of Moses were also checked with the Samaritan Pentateuch, which supplied quite a few words which had dropped out.

After all this work was done, the whole was checked by the evidence provided by the ancient manuscript of Isaiah, recently discovered. It also uses the so-called silent consonants as vowels.

THE SAMARITAN PENTATEUCH

After carefully comparing the Samaritan text with the Masoretic, as printed in modern editions, as well as with the tentative Concordant Hebrew Text, we have come to some conclusions which may be valuable in the recovery of the primitive original. The text used was that found in Kennicott's great edition, dated 1776, which seems to be based on a collation of about a dozen manuscripts for the whole and several more, on occasion. It is not printed in full. Only the variations from the Hebrew are shown. This makes it easy to see the differences and judge of their character.

The Concordant Hebrew Text is much fuller than the Masoretic because we have restored thousands of vowels which have dropped out. Many words are admittedly "defective" in many of their occurrences, the lacking letters having been replaced by the modern vowel points. These being gone, we replace the lost letters in the text. These letters had gradually disappeared. Thousands of them are still present in the Samaritan text and this again lacks some that are in the Masoretic copies. They all were undoubtedly present in the text from which both of these were derived. The fact that we, without the Samaritan text, were able to restore so many letters which it retains, shows that we are on the right track in our efforts to reconstruct the original. This

assurance alone is worth all the labor expended on the comparison. As these letters affect only the spelling of the Hebrew, there is no way of showing this in a version.

The principal value of the Samaritan text for a version lies in the recovery of the words and passages which have dropped out of the common text. These are marked ^a...^a in the version. In many cases they agree with the Septuagint, the ancient Greek version. In that case the restoration is practically proved to be correct. Throughout the five books of Moses, to which the Samaritan text is confined, the symbol ^a...^a will be found. This denotes that the Septuagint and the Samaritan agree in restoring to the text the word or words between the ^a and ^a. We feel that they must have belonged to the original, hence value them as most precious treasures and vital parts of God's revelation, which have been lost a long, long time, but now have been restored to the ordinary reader of the Scriptures.

THE GREEK VERSIONS

The Greek version of the Hebrew, which was made by Jewish rabbis about the third century before Christ, differs considerably from the present Hebrew text. As the manuscripts of this version go back more than five hundred years earlier than the oldest Hebrew, and were made from a text more than five hundred years earlier still, it contains evidence for a text at least a thousand years previous to the Hebrew text now in circulation. Hence we make much use of it in recovering the original which lies back of both. The Greek suffers from some of the same faults in transmission as the Hebrew. A single letter in Hebrew, which can easily drop out or be mistaken for another, may need a whole word in Greek (as it does in English), which is not nearly so easily taken for another. Hence the Greek is a safer witness in some ways.

LATER GREEK VERSIONS

About the second century after the coming of Christ, several fresh Greek versions, or revisions, were made, conforming to the Hebrew text of that time, which were much nearer the Masoretic text of today than that used for the Septuagint. Only fragments of these remain. They may offer slight aid in restoring the text, because the Septuagint does not always give a close rendering of the original, and is itself subject to errors of transcription. Three of these ancient versions are of special note. Each has a character of its own. But they have not nearly the weight of the earlier Septuagint because they were made from a much later Hebrew text, after a period of fierce controversy, in which the temptation to alter the Hebrew was very strong.

AQUILA'S LITERAL TRANSLATION

In the controversies of the early centuries, the Jews claimed that the Septuagint differed from the Hebrew, so they rejected it. This was partly because a new school of Jewish interpreters had formed another Hebrew text, which differed from the earlier one on which the Septuagint was based. To serve those who did not understand Hebrew, a very close, literal translation was made by Aquila. It is so crude that it can hardly be called a version. When there had been no change in the Hebrew, it sometimes gives a closer rendering than the older Septuagint.

THEODOTON'S REVISION

Another Jewish proselyte, Theodotion, revised the Septuagint to conform it to the later Hebrew text. He is not literal like Aquila, yet he actually transliterates about a hundred words. In some places his version was used instead of the Septuagint. As some of the quotations found in the Inspired Greek Scriptures agree with his version, there must have been an earlier revision, at least of portions, on which he based his work.

SYMMACHUS' IDIOMATIC VERSION

A version expressing the sense in Greek idiom seems to have been the aim of Symmachus, who is said to have been a leader of the Ebionites. As a result, his version is of little help in restoring the text, except in connection with other evidence.

ORIGEN'S HEXAPLA

As the Septuagint differed from the Hebrew, Origen, who lived in the third century, sought to revise it, so as to conform it to the Hebrew text of his day. As a tool for this work he wrote the so-called "Hexapla," with six columns, as a rule. In the first column he wrote the Hebrew words or phrases, one under the other. In the second he spelled the Hebrew, as well as he could, in Greek letters. In the third he gave Aquila's literal renderings. In the fourth was Symmachus'. The fifth had the current Septuagint. The sixth gave Theodotion's version. As Origen assumed the purity of the Hebrew text and labored to conform the Septuagint to it, marking as doubtful everything which did not agree with it, his work had a false start and has little value, except as evidence of the state of the texts in his day. Only fragments of his work have come down to us.

TEXT OF THE SEPTUAGINT

The latest edition of the Septuagint, issued in 1935 by Rahlf, is based mainly on

the three most ancient manuscripts, Vaticanus (B), Sinaiticus (s), and Alexandrinus (A). These are the same as those used in compiling the Concordant Greek text. Hence it is fitting to use them in restoring the Hebrew. The margin gives their readings, so that the experience gained in compiling the former work helps us to evaluate the readings of these great witnesses, and it is not necessary to blindly follow the main text as it stands. This work is probably the most valuable aid in recovering the ancient Hebrew original. The main improvement needed is to conform its text to the Hebrew when one of the manuscripts is in agreement with it. This we do, and so have the best tool for restoring the ancient text of inspiration that has yet been found. As a result the Greek and Hebrew agree. They make good sense in translation and are in harmony with their contexts and with each other.

THE LUCIANIC READINGS

The Lucian revision of the Septuagint, made in the last quarter of the third century by an elder of the ecclesia at Antioch, contains readings not found in other manuscripts which point to a Hebrew original evidently superior to the Masoretic text. As the Rahlfs edition with which we compare the Hebrew is based on a very thorough study of this evidence and fully recognizes these in the text or footnotes, they have helped us to restore some important passages.

MISTAKES IN THE SEPTUAGINT

The Greek version suffers somewhat from the same kind of mistakes in transmission as the Hebrew. Generally, Greek words have more letters, and these are more distinct from one another, but sometimes one word is taken for another. In Mal. 1:3 the Greek reads *boundaries* where the Hebrew has *mountains*. The difference between the two is very great in Hebrew, but very small in Greek. *Boundaries* is [h]oria; [h]oré is *mountains*. Hence we reject the Septuagint reading, and use the Hebrew. In confirmation we may note the fact that Edom is mountainous, and it makes a more vigorous sense to threaten that these *mountains* are to become a desolation, than the *boundaries*.

OMISSIONS FROM THE HEBREW TEXT

Hear the word of Ieue, ye captains of Sodom!

Give ear to the law of [our] Alueim, ye people of Gomorrah! (Is. 1:10).

This is a perfect parallelism if we leave out the pronoun "our." The Greek omits the whole word [h]émōn, (our). The Hebrew ending —nu (our) looks very much like the letter m, and was substituted for it by mistake. The ancient text probably agreed with the Greek, as this would occasion very little change in the appearance of the Hebrew, but demands the addition of a whole word in the Greek. The omission of "our" improves the parallelism. Besides, the possessive pronoun does not seem to harmonize with the place of distance given the people by the bold figure used. Here apostate Israel is compared with Sodom. As such, God is not their God.

OMISSIONS IN BOTH TEXTS

The Greek translation sometimes reads differently from the Hebrew, and concordances which connect the two are at a loss which word stands for which. Gn. 18:1, for example, ends with the phrase as the day is warm in Hebrew, yet has only *midday* in Greek. One cannot well represent the other. But if we take *both*, then there is quite an improvement, for it is at noon that the day is warm. Therefore we add "at noon," seeing that the Hebrew equivalent of the Greek calls for *noon* as its standard. Combining the two, we have Abraham sitting at the opening of the tent at noon, as the day is warm. This gives a harmonious and satisfactory sense. The words from the Septuagint are distinguished for the reader by being enclosed by the superior figures " thus: 'at noon'.

The Concordant Version was started with the intention of cleaving closely to the Masoretic text. When this proved clearly impossible, we turned to the early versions, especially such as were literal in their renderings. But we found many differences in these also, because most of them were made from a text corrupted by the great controversies which followed the coming of Christ. Eventually it became clear that the safest evidence for restoring the text is found in the so-called LXX, the Septuagint, which was made before the advent of the Messiah. Our text, therefore, is based on all the worthwhile evidence at our command, but especially on the Masoretic Hebrew text as restored by the Samaritan Hebrew (in the Pentateuch) and the Septuagint. It does not necessarily agree with any, but is the result of their evidence combined with the context. Special attention was paid to parallelisms and other literary structures, for these are often decisive in establishing the ancient reading.

The procedure is as follows: The margins of Ginsburg and the readings of Davidson are transferred to our Hebrew text. Then it is compared with the Samaritan, in the Pentateuch. Then the Hebrew and Greek texts are collated, and the differences noted on the Hebrew and a record kept in the Greek by underlining all words which disagree. Greek words which do not appear in the Hebrew are put in parentheses. Omitted words

are indicated by empty parentheses. Then each variation is considered from various stand-points, according to the circumstances. Often the question arises, Is there a Hebrew word corresponding to the Greek, that looks much like the Hebrew in the text? The Greek word is examined in a concordance that gives all of the Hebrew words which it translates in the LXX. Thus, in Gn. 4:7, *apostrophé*, FROM-TURNING, refuge, does not agree with the Hebrew *thshqe*, run about. But, if the *q* is changed to *b* (which is quite similar to it) then the Greek and Hebrew agree, and we have restoration.

Hebrew is the basis of the Concordant Version, even when it follows translations in other languages. Each word is first restored to Hebrew, and then turned into English in accord with our principles and standards. The versions are too loose and discordant to use in direct restoration. Usually there is sufficient evidence to fix the precise Hebrew word of the ancient original, but sometimes there is a slight question as to the exact rendering. In this case the word or phrase is followed by a small, high question mark (?). This does not indicate necessarily that we doubt its correctness. It shows only that it is not based on direct evidence, but deduced from facts, and such a deduction is always questionable among mortals. Our aim in a concordant version is to keep strictly to the facts, and to avoid the human element, but, when this intrudes, we wish our readers to be aware of it.

QUOTATIONS FROM THE HEBREW

(Ps. 8:2, 4-6, Mt. 21:16, Hb. 2:6-7)

Inspired quotations from the Hebrew in the Greek Scriptures are the best evidence for the integrity of the Hebrew text. When these agree, we may be sure that we have the real original. When they disagree, we must make sure that we have a real quotation, and not an adaptation, or a mere allusion or reference.

In the second chapter of Hebrews, verses six and seven, we have a quotation from the eighth psalm which agrees very closely with the Hebrew text as it now stands. Only two expressions really differ, so that the Hebrew text needs to be changed. There are other slight variations, but these arise from the idioms of the languages. The Hebrew Ps. 8:2 reads *found strength* where the Greek has *attune praise* (Mt. 21:16). In verses four to six, the Greek has *messengers*, where the Hebrew has *Alueim*. The phrase, "ordained strength," was changed to "established strength" by the English Revisers. But it seems wrong to *found strength*, as the Hebrew actually says, out of the mouth of sucklings. We expect something to come out of the mouth, and this is what we find in the inspired quotation, *attune praise*. Let us see if the Hebrew scribe may have slipped up in copying this, after the Septuagint was translated. The Hebrew reads: *isdthoz*. In the Aramaic square letters, in which Hebrew was written after the return from Babylon, these letters have many strokes in common with *iklthoz*, which means *conclude a response*. Now if we will turn to the passage in Matthew (21:16), we will see that when the boys in the sanctuary cried, saying, "Hosanna to the Son of David!" the chief priests and scribes resented it. They did not respond, but the boys did. The proposed rendering fits in perfectly.

Our Authorized Version did not follow the Hebrew in rendering "Thou hast made him a little lower than the angels." The Revisers changed this to "gods," with the margin "Or, the angels, Heb. Elohim." Here again there is quite a similarity between the two renderings in Hebrew, due to the fact that the letter *m* (meaning *from*) stands before God. The Hebrew reads *maleim* (from God). This might easily be copied by mistake from *mlakim* (messengers). The letters are the same except the *e* and *k*, although two are transposed. The evidence of the inspired quotation, besides the Septuagint (which would be sufficient by itself), justifies us in restoring the text to *messengers*. This does away with a grave difficulty. Man was not made a little lower than God! To interpret it as meaning a little while, only makes matters worse, as if we would yet be the equals of the great Subjector! The argument in the epistle to the Hebrews is decisive. There the Son of God is better than the messengers (Hb. 1:2-14). In contrast to this, as the Son of Mankind, He was made a little lower than the messengers for the suffering of death. Mankind is made some whit inferior to the messengers. Only in Christ, and as partakers of His glories, can mankind take a place superior to messengers. Of this the Psalmist was not aware.

DEFECTIVE SPELLING

Many vowels are left out of modern Hebrew texts, principally as a result of the additions of the vowel and other signs. A comparison of parallel passages, such as 2 Sa. 22 and Ps. 18, makes it evident that this is mostly a matter of chance. The Psalm has about twenty more vowel letters, as well as *mn* for *m* (which both mean *from*) twice. The vowels *u*, *i*, *e*, and *a*, are often omitted because they can be replaced by signs, and are usually serviles, which do not affect the sense, but the grammar. We strive to spell all words in full.

As the Septuagint often spells Achan with an r in place of an n, and this means trouble, and the valley has this name, we correct Achan to Achar throughout. The Hebrew words look alike, thus: אֶכָּן okn, אֶכָּר okr.

2. THE REVISION OF THE HEBREW GRAMMAR

Grammatically, Hebrew belongs to an entirely different group of languages than English. Much confusion has been introduced by using grammatical terms which are foreign to Hebrew, and not only do not fit, but denote forms which do not even exist. The Hebrew "verb" is quite different from the English. It has no tense. It changes its form slightly to express being and causing, and has passives of these, as well as a reflexive form. All this is done without auxiliaries, by simply prefixing, inserting, or affixing a letter or two. In English we usually add an auxiliary, as be, have, or cause or self, but often our word fits one of these forms without change, as be blest (state), be blest [by] (passive), bless self (reflexive). The two great classes of verbs in Hebrew are called the Complete (Perfect) and the Incomplete (Imperfect).

In a concordant version the grammar must be consistent and the English equivalents have uniform and exclusive standards. This has necessitated a thorough revision of Hebrew grammar. It has been reclassified according to the facts. New names have been given which express the function of each form. Much contained in former grammars has been verified, but far-reaching changes have been made, so that this version should, under no circumstances, be used with other grammars, but compared only with the brief presentation given herewith. It is based on an exhaustive concordance of every form found in the Scriptures, and a special card index of all the branches of the verb. Only such changes have been made as were dictated by the actual evidence and the principles underlying the laws of language. It will help to point out those features in which this version differs from the usually accepted grammars.

THE ORIGINAL NATURE LANGUAGE

Hebrew, being the original, inspired tongue, not confused by the disintegration of Babel, cannot be translated into a modern language uniformly as the Concordant Version of the Greek Scriptures was done, but must use several grammatical forms for one Hebrew form to give the time, to suit the context. The very same letter combination, though having the same broad significance, may have a different usage, due to the context.

As the older Hebrew grammars referred to the "preterite" and the "future" of Hebrew verbs, we gave this a prolonged test. But we were forced to the conclusion that the Hebrew verb does not indicate the "tense" or time by modifying the spelling of the verb, but, as Samuel Pike said long ago, "In the Hebrew language, it is taken for granted that a person may know by the very scope, drift and currency of what he reads, whether it is the history of a thing past, a prophecy or promise of things future: or a doctrine or moral observation about what is true at present, or continually, and the like; so that there is no necessity to distinguish the one from the other by the use of tenses. And it is very evident that this is not the proper design of them in the Hebrew; for both the tenses, called the preter and the future are used equally and promiscuously in prophecies or promises of things long to come, and of histories of things long past. So that, when in Hebrew we are reading history, we must translate the future as well as the the preter tense, as if relating what is past; and in prophecy, we must explain the preter as well as future tense, as speaking of things to come."

God's revelation is on a higher spiritual plane than other literature. Especially in prophecy, both past and future, God sometimes speaks of things as if they are being enacted before our eyes. John, in his apocalypse saw and heard what he records, although they were in the far future. So there are times when the present participial form, —ing, is appropriate in English (see Gen. 1:2, 3, 4, etc.)

HEBREW IDIOM

As Hebrew grammar is much simpler than later languages, the forms cover more ground than they, so exact equivalents depend on the context as well as the form. Thus it is with breath of lives (nshmt hiiim) or of the living. As the Hebrew is plural, the first may be closer to the original, but, as it is not clear English and the word living implies the plural in this context, it may be preferable. Names, also, may be adapted to their application. Moses (Mshe), for instance, means Removed, when used of his removal from the water (Ex. 2:10). But it is more than likely that it includes his life-work as the Remover of Israel from Egypt to Canaan.

THE HEBREW VERB

Much obscurity has been introduced into the study of the first language of mankind by the use of grammatical terms, such as *past*, *present*, and *future* for which Hebrew has no forms. The person of verbs is indicated by prefixing the first part of primitive pronouns or affixing the latter part to a stem, which, by itself denotes third person, he, or it. This method divides the verb into two great classes, which we may call the *Complete* and the *Incomplete* forms. The *Complete* form calls mostly for the English *Indefinite* (incorrectly called the "*Present*"), or the *Past* tense, whereas the *Incomplete* form usually is rendered by the *Present Participle* (*-ing*), or *Future*, since this form is usually used of actions not yet completed. This agrees with the usual division into *Preterite* (*Past*), and *future*. In some new grammars these are called the *Perfect* and *Imperfect* states. In all cases, however, it must agree with the tenor of the context.

The Hebrew language, like living objects in nature, and unlike the lifeless angular contraptions built by man, conforms to its surroundings, and varies to suit circumstances. Occasionally there are additional letters, as *a*, *e*, *u*, *i*, *n*, *th*, for various reasons, such as emphasis, or ease in pronunciation. It is exceedingly condensed, and was a laborious and expensive method of writing, so we must expect brevity to be the rule.

The accompanying table, the *Chart of the Hebrew Verb*, shows the prefixes and endings of the three *Persons*, singular and plural, for the *Complete* and *Incomplete* forms. The three dots represent the usual three stem letters.

CHART OF THE HEBREW VERB

COMPLETE		INCOMPLETE	
...thi	I	a...	(FEMININE)
...th	YOU	th...	th...i
	(sing.)		
...	HE or IT	i...	
...e	SHE	th...	
...nu	WE	n...	
...thm (masc)	YE	th...u	th...ne
...thn (fem)			
...u	THEY	i...u	th...ne
Generally	Idiomatic English		
"I write"	equivalents governed	"I am writing"	
"I wrote"	by the context.	"I will write"	

Passive of *Complete* form made by prefixing *n* to the stem.

Reflexive (self) form made by prefixing *eth* to the stem.

Imperative (command) form made by prefixing *en* to the stem.

Causative form made by prefixing *e* to the stem and inserting *i* between the second and third radicals (or stem letters).

Besides the two classes above, Hebrew verbs have two *Branches*, *Causative* and *Reflexive*, (self); two *Modes*, *Indicative* (*I-do*) and *Imperative* (*Do*); two *Voices*, *Active* and *Passive*; two *Verbals*, *Infinitives* (*to-*) and *Participles* (*-ing*). These are reflected, as nearly as possible, by the *Idiomatic English* equivalents.

The *Participles* and *Infinitives*, being of the nature of an adjective or a noun, may be so rendered, to agree with the context.

PASSIVE VERBS

The nature of the *Simple* and *Causative Incomplete* classes of verbs is such that they cannot be *Inactive* or *passive*, so these have no such form. But the *Simple Complete* form indicates its *Passive* (*Niphal*) by prefixing *n...* to the *Indicative*, or *en...* to the *Imperative*. In the *Causative Complete* branch, the *Passive* form (*Hophal*) is indicated by the omission of the *i* of the *Causative Complete* form (*e...* for *e...i*).

The *Reflexive Self* branch (*Hithpaal*) by its nature cannot be *passive*.

IDIOMATIC CAUSE FORMS

Other words must often take the place of *cause*. In place of *cause light*, *cause ear* and *cause alive* we must say *cgive light*, *cgive ear* and *cgive alive*.

TIME OR TENSE

In Hebrew it is not necessary to change the verb to suit the time. They say simply "*I go tomorrow*" or "*I go yesterday*," not "*I will go tomorrow*," or "*I went yesterday*." Their simple method is just as clear, when the context indicates the time. Yet, even then, *Idiomatic English* forces us to insert the time words or forms. As the time is indicated, to put these auxiliaries, *will* and the form *went* (which includes the word *go*) in *lightface*, might be misleading, so we serve this notice on the student, that these words have been added or adapted by us for the sake of *English Idiom*, and he must consult the context for the evidence.

THE MASORETIC GRAMMAR

From the inception of this work, about a half century since, we decided that the points in the Hebrew texts are not inspired. But we supposed that some of them were used to indicate letters that had been dropped to gain space. Recent finds show that this is not the case. These letters are lacking as well as the points. This has led us to revise the grammar, omitting everything entirely dependent on points.

Before this, the grave difficulties attending an accurate and concordant rendering of these forms had led us to doubt their existence. They seem to have been an attempt of the Masorites to register varieties of usage rather than grammar. As these differ in the idioms of all languages, they vary with each word, and are explained in the lexicon. For instance, *lmd* *learn* is used of things, *teach* of persons, in English. This is indicated by another word in the context, not by a grammatical alteration in the spelling of the word *learn*. The meaning is the same if we say *learn others*, as in Hebrew. Modern usage only requires the change.

In the noun it is usually supposed that Hebrew has no neuter gender, but we name the so-called "masculine" an indefinite, and thus cover all genders.

The so-called "infinitive" and "participle" we call **verbals**. The former is a verbal noun, and belongs with the **Complete forms**; the latter is a verbal adjective, and belongs with the **Incomplete forms**. As these are very often the same in form as nouns and adjectives, they are often translated as such.

The so-called Hebrew "root" we call the **stem**, as this figures its function far better than a root system, out of which the main stem of a plant emerges. Instead of "radicals" we have **stem letters**. And this leads us to speak of the modifications of the stem, which spring out of it, as **branches**.

A "conjugation" of the verb we call a **branch** because it is an addition to the simple stem, and springs from it like the branch from the stem of a plant.

A special effort has been made to distinguish the various branches, as this has been largely overlooked hitherto. We differ in making the simple stem a **state**, rather than an action, as a rule, and use the auxiliaries *is* and *have* to express this in English. In this way we are able to distinguish the simple stem of the **Complete form** from the other branches, which has hitherto seemed impossible in many instances.

As so few of the Chaldee grammatical forms occur in the Scriptures, we do not publish special tables. We have compared the Chaldee with the Hebrew and used the same standards in comparable forms. In general the so-called *Peal* = *Kal*, the *Pael* = *Piel*, the *Aphel* = *Hiphil*, the *Ithpeal* = *Hithpael*.

Regularly, when the simple stem denotes a **state**, as *be* **resolute**, the Cause and the Self branches use these very words in the English renderings. The word *resolute* (*amtz*) may be rendered "Be resolute!" (Dt. 31:6) in the simple stem, "cause [your heart] to be resolute" (Ps. 27:14) in the Cause branch, and "[make] themselves resolute" (2 Chr. 13:7) in the Self branch. This simple method can be used throughout the sublinear whenever the Hebrew simple stem denotes the **state** of being something, as above.

HEBREW CONTEXTUAL

The context is employed by Hebrew for brevity's sake and to assure safety, far more than in the Teutonic languages into which it is mostly translated, therefore it cannot always be translated without relying on the connection to a large extent. For instance, it does not use the stem *be*, expressing mere existence, because that is self-evident. But the form *cause-be*, is often used. Even *become* must often be varied to "come to be," or *become*, or even *bec*, to accord with English idiom. But the sense is always the same. In the Greek Scriptures the word *be* seldom occurs, and is either emphatic or a figure of speech, as in the phrase "This is My body."

WORD BUILDING

The very simple structure of the language, being based on comparatively few stems, which, like trees, have branches, but unlike them each branch varies a little in its fruit, makes the various members of a word family (to change the figure), with one basic trend, yet very different in character.

THE PRONOUN

Pieces of the pronoun are added to verbs, nouns and particles in Hebrew in order to express the person, **singular**, I, you, it (or he); and **plural**, we, ye, they, with special forms for the feminine, you, she, ye, and they. See the table of verbs for this use. The fragments follow in the **Complete forms**, but **precede**, or are on **both ends**, of the word in the **Incomplete forms**.

As **suffixes**, pieces of the pronouns are largely used to point out the **object** in verbs, me, you, him, her, us, you (plural), and them. But they indicate the **genitive**, or possession, in nouns, my, your, his, her, our, your, their.

When a separate object is needed they are added to the sign of the accusative, or object, *ath*. See the table of Pronouns.

GRAMMAR OF THE PRONOUN

SEPARATE PRONOUN	USED WITH VERBS	SUFFIXES OF NOUNS	SUFFIXES OF VERBS	SEPARATE OBJECT
<i>anki, anuki, ani</i> I	... <i>thi</i>	— <i>i</i> MY	— <i>ni</i> ME	<i>ath i</i> —ME
<i>athe</i> YOU	YOU- ... <i>th</i>	— <i>k</i> YOUR	— <i>k</i> YOU	<i>ath k</i> —YOU
<i>ath</i> YOUf				
<i>cua</i> HE	It-, he- ...	— <i>eu</i> , — <i>u</i> HIS	— <i>eu</i> , — <i>u</i> HIM	<i>ath u</i> —HIM
<i>eia</i> SHE	SHE- ... <i>e</i>	— <i>e</i> HER	— <i>e</i> HER	<i>ath e</i> —HER
<i>anchnu, anu</i> WE	WE- ... <i>nu</i>	— <i>nu</i> OUR	— <i>nu</i> US	<i>ath nu</i> —US
<i>athm</i> YE YOUf	YE- ... <i>thm</i>	— <i>km</i> YOURf	— <i>km</i> YOUf	<i>ath km</i> —YOUf
<i>athne, athn</i> Yef	Yef- ... <i>thn</i>	— <i>kn</i> YOURf	— <i>kn</i> YOUf	
<i>eme, em</i> THEY	THEY- ... <i>u</i>	— <i>em</i> , — <i>m</i> THEIR	— <i>em</i> , — <i>m</i> THEM	<i>ath m</i> —THEM
<i>ene, en</i> THEYf		— <i>en</i> , — <i>n</i> THEIRf	— <i>en</i> , — <i>n</i> THEMf	<i>ath n</i> —THEMf

THE HEBREW ELEMENTS

In the margin of the Concordant version the Hebrew is transliterated in *italic* type. The English transliterations use SMALL CAPITAL letters for the stem or central meaning, and common type for the modifications.

THE DEFINITE ARTICLE

The Hebrew definite article *E* corresponds somewhat in usage to the English "the." In the version a high period is used when the article cannot be expressed in English.

When the article is lacking in Hebrew we omit it, if possible, in the version. If "the" is used in the version where it falls in the Hebrew it is printed in lightface type.

Proper names of persons or cities are always without the article. Especial care is needed with such names as Adam which may mean human or humanity.

A noun with a possessive affix never has the article, as *susi*, my horse (never *Esusi*, the my horse).

THE HEBREW PLURAL

The plural, in Hebrew, denotes *two*, unless the context calls for more, so that it is necessary to add the numeral two at times, as when the Hebrew *fifty* and *hundreds* must be rendered two *hundred* a *fifty* (Ex. 30:24). Three parallel lines (=) indicate the plural in Greek, but only two (ˆ) in Hebrew.

FORCE OF AUXILIARY LETTERS

In the formation of words and names, the stem is usually modified by the addition or insertion of auxiliary letters, such as the vowels *a*, *e*, *i*, *u*, and consonants *b*, *k*, *l*, *m*, *n*. Some seem to have a somewhat constant force, as the letter *n* for the passive, *l* for the causative, *th* for the self branch of the verb. In a few this seems quite clear. The letter *b* (*in*) suggests inclusion, the letter *m* (*from*) derivation, to form nouns from verbs, the letter *th* (*give*) dispensation. The letter *a* seems sometimes used as an intensive. These terms must be given their widest meaning to cover all cases.

The letters of the Name of the Deity, *Ieue*, are translated for us in the book of the Unveiling of Jesus Christ (1:4, 11:17, 16:5), so that we know their force when used of time: *I* (will) *e* (be) *u* (ing) *e* (was). According to this, *i* has the general sense of causation, *e* of existence, and *u* of continuance. As the letter *e* is the (unused) verb *be*, and *u* is constantly used for *and*, and the *i* is used in the pronouns *I*, *my*, and *me*, and to form the causative verb, it may suggest the widest sense of causation.

Many names of persons in the Scripture have a stem which can be determined from its usage in general. Thus *dm* denotes *like*. But why was *an* a prefixed when applied to Adam and humanity? As these are most like *Alueim* of all land life, we suggest that the *a* is intensive, and makes the meaning *likest*.

Three rivers of Eden have an *i* inserted in their stem, so we end all their names with —*er* to show that it is caused by their action. *Phishun* (Pison) is Diffuser, *Chulle* (Havilah) is Traveller, *Gichun* is Forth-rusher. Eve's name, however, is *Chue*, as the *u*

denotes continuance we render it living, not liv-er. The peculiarities of modern languages, however, demand a departure from uniformity and accuracy in most cases, so the work is only suggestive and should be viewed in the light of the context.

As an important example, let us take the letter l. Before and distinct from a word, it has the general force of to. With an emphatic or nominal a- in front of it, it may be simply an emphatic form, or indicate a nuance which we are not able to express in English. But a- makes nouns, so it may mean to-er, one who directs or turns something or -one to aught else. The Septuagint translates it The-os Plac-er, and uses it of the Deity. There is much else that confirms this, and a study of God's consummation shows that it has the special sense of Subjector (1 Cor. 15:28). So we use SUBJECTOR as our standard.

3. THE COMPILATION OF THE VOCABULARY

THE ENGLISHMAN'S HEBREW CONCORDANCE

The dire need of a concordant version was first suggested to the compiler by the use of Wigram's concordances. Under the words of the original, these concordances give the passages as rendered by the Authorized Version, with their translation in italic letters. One would expect each Hebrew word to be represented by the same English term, with a few variations for the sake of idiom. This is so in some cases. Nevertheless many renderings are startlingly inconsistent. But the worst feature of such a version is the cross-wiring. Not only are many expressions used for a single word in the original, but these, in turn, serve to render other Hebrew words. This makes clarity and exactitude impossible.

To clear up this confusion, the contexts of each word were examined in order to discover the nearest English equivalent. This was underlined or entered as the exclusive term for this word only. The same was also done in the Hebrew and English indexes. To avoid being used for any other term, it was crossed out wherever it occurred elsewhere. In this way a concordant, exclusive vocabulary was built up. It was modified only when English idiom demanded it.

Word families were also studied in this way, and each stem of one, two, three or more letters was given a comprehensive STANDARD, which was distinguished by CAPITAL letters. By associating all words from the same stem together, the field of evidence for the meaning was widened. This was especially helpful when there were few occurrences, or the contexts gave no assistance.

Concordances of the Greek translation, with their indexes, which show what Greek words were used for each Hebrew expression, and the number of times, were a great help, not only in fixing the exact sense, but in adapting the version to that of the Greek Scriptures. The same things were given the same names when practicable. In collating the Greek with the Hebrew in fixing the text, the original was continually checked by the translation.

The literary form of large portions of the Hebrew, especially the numerous parallelisms, call for a close discrimination of synonyms, which helped much to refine and confirm our findings. By working with the whole vocabulary at once, it is possible to sort out the nearest English expressions much more satisfactorily than by dealing with only one word at a time. There is always a possibility that the English term fits another Hebrew word more closely and vice versa. The only drawback is a small amount of stiffness and awkwardness due to the emphasis, syllabication, or other obscure and unimportant causes, which we seek to overcome by slight adjustments in the English diction. The strangeness will disappear with use.

THOUGHT-RHYMES AS AN AID TO EXACT TRANSLATION

It is well known that the Psalms are "poetry," although only the Scotch paraphrases seem to show this in English. We think of poetry as metrical or rhyming. But, notwithstanding earnest efforts to discover some such literary features in the Hebrew Scriptures, it is questionable if they exist. Indeed, even if there were, how difficult would this be to translate closely! Instead, as everyone who reads the Bible attentively has doubtless observed, Hebrew poetry consists rather in the repetition of harmonious or nearly synonymous ideas, that is, in thought-rhymes. As an appropriate example, consider the words Hosea used to close his prophecy,

Who is wise also understands these things,
Understanding, he also knows them.

One of the chief tasks of a translator is to discover the exact thought area covered by each word, and to distinguish it from its near neighbors. Thus, in the parallel couplet

Thought Rhymes

just quoted, we have three words, **wise, understand, know**. It is neither easy nor practical to test these English equivalents by seeking to define them by words. A more direct and satisfactory way is to interchange them and note the effect. Suppose we render the couplet thus:

Who understands is also wise in these things,
And knowing, he also understands them.

But, alas, the understanding are not always wise, and one who understands has already gone beyond mere knowledge. The test brings out the beauty of the text as first translated, where wisdom has the highest place, understanding next and knowledge last. The wise will first understand Hosea's message, then they will make it their possession in the form of knowledge. Is it not clear that these words should never be interchanged in translation? It is one of the commendable features of our honored Authorized Version that it usually keeps them distinct. Yet, with regret, we note that it uses **wise** in place of **understanding** (Prov. 17:10, 28:7) where the distinction may not be so clear. But is it not just as good English to be consistent in these passages? We would suggest:

A rebuke is 'dismaying' one who has understanding
More than a hundred smitings in one who is stupid.
He who preserves the law is an understanding son,
Yet an associate of prodigals confounds his father.

Our venerable version also renders another Hebrew word, which denotes intelligent, by means of **wise**. In these cases, to use a pardonable pun, the translation cannot be said to be **wise**! Among others we would suggest (Prov. 17:2)

An intelligent servant shall rule over a son who causes shame,
And shall be apportioned a lot among brothers.

THOUGHT DIVERGENCE

Unlike the poetry of sound, thought stanzas may show contrast in place of concord. They may be parallel in form, but antithetic in thought. They may give us antonyms in place of synonyms. Yet these literary forms are also valuable in fixing the thought contents and limits of the Hebrew words employed and help much in choosing the most suitable English equivalents. The following is a familiar example (Prov. 10:1):

A wise son is rejoicing a father,
Yet a stupid son is the humiliation of his mother.

4. IDIOMATIC ENGLISH, SPELLING, ETC.

CONTROLLED IDIOM

Idiom is the figure of speech which, to a large extent, renounces uniformity, and expresses a thought in accord with the peculiarities of a language. All versions are idiomatic, but the Concordant Version endeavors to keep the idiom under control, so that the translator cannot introduce his own ideas under the cover of idiomatic language. The A.V. renders the word for **hallow** as follows: proclaim (a solemn assembly 2 Ki. 10:20), prepare (war Jr. 6:4), sanctify (a fast Joel 2:15). The first two words, proclaim and prepare, do not express the sense of holy at all, and it is hardly good English to sanctify a fast, nor does it agree with the previous renderings. We have rendered it consistently: proclaim or herald a holy war (or assembly, or fast), thus giving a uniform rendering in accord with present day English.

The **sublinear** manuscript, as in the Greek, is **uniform** in its translations, without any regard for understandable English. It is an intermediate form, using **English words** after the **Hebrew manner**. The version, however, is the complement of the Hebrew, and uses the English words according to the English idiom. It is **not uniform, but consistent, or concordant**. Our venerable Authorized Version is supposed to be very idiomatic English, unlike the Hebrew. But a comparison of the most popular passages will show that its attractive style is not due to the pure English of the translators' day, but because it has followed the Hebrew. It was not "good" English until custom and age and associations transformed it into the best diction in the language. This has encouraged us to do likewise, even at the risk of temporary unpopularity, for only by cleaving closely to the Hebrew can we carry over the emphasis and other literary features which reveal the vivacity and force of the inspired original.

OMISSIONS OF THE PRONOUN

The pronouns, I, you, he, she, they, etc., are omitted without further notation, when English idiom does not demand it and the sense is clear, in the following cases, among others: When verbs follow one another, the later pronouns are understood in English. When Hebrew uses forms which imply the pronoun even when a noun is present, as, **And he-takes . . . Eleazar**. This we render **And Eleazar takes**, omitting the **he**. Such phrases as **which . . . in her** are resolved into **in which**, dropping the last pronoun, which is unnecessary for the sense.

Thought Divergence

THE EMPHATIC PRONOUN

Ordinary English diction has a very weakening effect on its verbs, for it usually puts the pronoun first, which is the emphatic position. The languages of the original use only one or more letters added to the stem, without affecting the emphasis. Therefore we put the pronoun after the verb when it is not emphatic. Yet if the pronoun is repeated in the inspired text, we repeat it, and put it first. In this way the point of the passage is made prominent, and the person is emphasized, if needed, yet the act when this is the real point.

MEANING AND USAGE

A uniform sublinear can give us the meaning of the words, but a concordant version must pay attention to their usage also. If the Hebrew connectives *in*, *to*, and *from* were always carried over into a version, it could no longer be understood. Usually they may be used. "In the beginning" is just as clear in English as in Hebrew. But we cannot say, "sway in the fish" (Gn. 1:26). We say *sway over*. In this case we point out the change by putting a small *t* for *in* before *over*. This is done throughout when practicable, where English usage demands a word with quite a different meaning. But the Hebrew usage is retained as much as possible when it is understandable, for the Authorized Version has shown that it can readily and happily be assimilated by our tongue.

THE IDIOM OF THE ARTICLE (THE)

As there is some difference in the usage of the article in Hebrew and English, it is indicated in the Concordant Version by means of an inconspicuous dot when absent, and printed in lightface type when inserted in English. We cannot well say, "Yet spirit of Alueim is vibrating over face of the water." We must insert "the" thrice. "Yet the spirit of the Alueim is vibrating over the surface of the water." (Gn. 1:2). On the other hand, English idiom forbids us to say, "And making is the Alueim two the great the luminaries." We must omit the two articles and say, "And making is the Alueim two great luminaries." The two high dots show that the *is* in the original.

The so-called "indefinite" article (*a* or *an*) has the force of *one*, hence does not take the place of the missing Hebrew article. In neither Hebrew nor English has the article the force of the only one, but rather implies others, if emphasized.

THE SIGN FOR THE OBJECT

The Hebrew *ath*, commonly called an "article," simply points out the accusative case, or the object of the verb. There is no particle in English which has this force, so we replace it by a short stroke, like a 'grave 'accent, to show where it occurs in the original and to indicate the fact that the following noun is not the subject, but the object of the sentence.

SPECIAL HEBREW IDIOMS

The A.V. translates the literal Hebrew "to die you shall be dying" (Gn. 2:17), as "thou shalt surely die." Yet the event agreed perfectly with the literal Hebrew, but not with the English version. Adam became mortal and eventually died, just as his descendants do today. This idiom occurs quite often. We do not wish to follow the example of the A.V. in interpreting this form of expression. It probably is used as a figure on many occasions in order to stress a statement, but it may also be quite literal, as in the case of Adam. Figures, as a rule, need not be interpreted, but may be carried over from one language to another. Hence it seems wisest to introduce this form of expression into our version in some cases, and depend upon its context to teach the English reader its force and function. When it is used to strengthen a statement, we usually repeat the verb twice, separated by a "yea" in lightface type. In Gn. 50:24 Joseph tells his brothers, "Yet visit, yea visit will the Alueim you." When this is not possible, and an adverb is supplied the initial letter of the repeated verb is affixed to it. If we used surely in this passage, we would put a small *v*, in Roman type, before it to show that it is a repetition of the word visit in the Hebrew text. It would read *vsurely* visit.

When it was deemed necessary, we have coined a new word. Due to the theory of evolution the word *species* has lost its definite meaning of an interbreeding community, such as is indicated by the Hebrew "min" (cause-from), so we have used a combination of *from*, the meaning of the Hebrew, and *kind*, the familiar term of our most popular version, and separate them by a hyphen, and suggest that it be adopted into the English vocabulary (Gn. 1:11, 12, 21, 24, etc.).

THE SPELLING OF THE PROPER NAMES

In the margin we spell all Hebrew proper names as they should be pronounced, translated from the Original, so that all will have the evidence before them.

Names variously spelled in the A.V., as Hezekiah, Hizkiah, Hizkijah, are rendered uniformly Hezekiah. The letter *j* and its sound *dg* are unknown in Hebrew, so we avoid

Hebrew Idioms

it when possible. Usually the A.V. ends words with **a**, when the Hebrew has it, but with **ah** when the original has **e**, so we have carried out this rule more uniformly.

By applying the two cardinal principles of a concordant version, many names had to be slightly changed, but not enough to bring in confusion in the minds of Bible readers. Thus **Iddo**, standing as it does for six distinct Hebrew names, has been changed, in five instances, to **Adu**, **Ioddu**, **Oddua**, **Oddu** and **Oddia**. These conform more closely to the Hebrew, yet are very similar to **Iddo**.

Many Hebrew names have the divine titles **Al** or **Ieue** as part of their composition. Thus we have **Beth-el**, or **Beth-El**, or **Bethel**. In order to indicate the presence of the title we would prefer to spell it **Beth-Al**. But it would be impracticable to carry this out uniformly, and spell **Nathanael** as **Nathana-Al**. We use **Beth-El**. The inscriptions found at **Lachish** show conclusively that, in ancient times, names ending in **-ie**, were changed to **-ieu** when the action indicated was in progress. As only part of the name **Ieue** **Will-be-ing**-was is affixed, it does not indicate the name of the Deity, but only: a part of its meaning. Affixed, **-ie** means **-will-be**, **-ieu**, **will-be-ing** as in **Irm-ie-u** **Jeremiah** **Exalter-will-be-ing**. Prefixed, it means the same, as in **Ieu-shuo** **Josua** (**Jesus**) **Will-be-saving**.

Where there are two spellings in use, neither of which corresponds to the Hebrew, as **Shealtiel** and **Salathiel**, we have combined the two parts which are most nearly correct, as **Shalthiel**.

THE MEANING OF THE NAMES

The meaning of the names, as given in the margin, has been the subject of prolonged research. As we already knew most of the stems, we have tried to fix the force of the servile letters, but this is very difficult in English, for they cover a vast variety of words in our tongue, seeing that it, unlike Hebrew, comes from the confusion of **Babel**. We have striven to come as close as we could, but often it is not satisfactory. It will be understood, therefore, that this is still under investigation and subject to further study and improvement, although anything like perfection is not to be expected.

Extra heavy vowel letters in proper names, indicate which syllable should be stressed when pronouncing these names. When an extra heavy vowel letter occurs in other words, however, it indicates that the word was the first word in the Hebrew sentence, and is therefore emphatic.

THE DIVINE NAME AND TITLES

How many gods are there? The Bible speaks of **Alueim** (To-subjectors) as "God" over two thousand times. But it also makes it plural, "gods", about one-tenth as often. It renders **Al** (Subjector) uniformly "God" over two hundred times. **Alue** (To-subjector) is also rendered the same, "God," or "god" over fifty times. Yet **Ieue** (Will-be-ing-was) is also rendered **God** (with small capitals) nearly three hundred times. A student would need to be very dense, mentally, if this does not confuse and confound him. Halfway measures might even make the matter worse. So the only possible way of being a real help to those who wish to know God, their Subjector, and His spirit operating in humanity, is to go back to the original, inspired titles, as is done with nearly all other names and use the inspired Hebrew pronunciation, and put the meaning in the margin.

In order to express the transcendent truth that the one spirit of our God (**Al**) acts through several channels, yet is the same spirit of subjection, the plural form **Alueim** or **Alueim** (without the **m** in Hebrew), take a singular verb. It may be incorrect grammar, but it is truth that transcends the rules of a human language.

It is practically impossible to learn, from modern translations, when the To-Subjector, the Son of **Al**, the Anointed, or Christ, Jesus, our Lord, appears on the pages of the Hebrew Scriptures. Of course the spirit of both **Al** and **Alue** appear constantly in the title **Alueim**. This is plural (**-im**) only in the sense that **Al** operates by His spirit in and through **Alue**, the "To-Subjector" (Jn. 1:1) and others who also partake of this spirit, as prophets, including all who are energized by the holy spirit of **Al**, the Subjector. These are "three in one," in anticipation of the future consummation, when all are subject to **Al**, the Subjector, and He becomes **All in all** (1 Cor. 15:20-28).

5. THE FUNCTION OF THE SIGNS, TYPE FACES, ETC.

The shortcomings of our Concordant Version are publicly displayed on every page by the presence of the signs and the use of lightface and boldface type. English idiom insists on words not in the Original, so we put these in lightface type. It demands that we omit some words. These we add in very small letters, which will not interfere with the reading. Even if it forces us to place the words so as to obscure the emphasis, we preserve this by means of extra bold letters.

When the article (the) is omitted, a high period is placed before the word to which it belongs. When it is inserted in English, it is printed in lightface type.

If we must use a singular where the original has a plural, two horizontal lines are added if it is deemed worthwhile.

The untranslatable particle *ath*, which points out the object of the verb in Hebrew, is indicated by a small, slanting stroke (') like a grave accent. If our principles did not require that we reproduce everything in the Hebrew in the English version, we might have overlooked this particle, which is sometimes mistakenly called an "article." Besides, the sign not only shows that *ath* is in the Hebrew, but points out the object of the verb, which is welcome in English, because the objective form is usually lacking there.

TEXTUAL SIGNS

The Concordant Hebrew Text is not based solely on the Masoretic or Traditional manuscripts, handed down by Jews, but uses the Septuagint, the Samaritan Pentateuch, and occasionally the Syriac, the Qumran and other manuscripts, in order to restore the original Hebrew text. For this reason we indicate the source of each rendering whenever it differs from the modern Hebrew. As the Septuagint is usually recognized by the number seventy, we place a tiny italic *ʹ* before and a *ʰ* after every passage which is based alone on this ancient Greek version. As we do not merely turn this into English, but first into Hebrew, and this into English, there may be a slight element of uncertainty, at times. In this case we put a small italic *ʹ* in place of the *ʰ*.

In the books of Moses the ancient copy known as the Samaritan Pentateuch has been compared with the usual text. It has preserved some readings which have fallen out. We use an italic capital *ʳ* before such a passage and a small *ʳ* after it. In case the Septuagint concurs, both are indicated by putting *ʹ* before and *ʳ* after it. When a reading is found in both of these important manuscripts, it is usually adopted.

The Syriac version is also considered. In case a reading comes from it, an italic *ʳ* follows the passage. The Syriac is used only to confirm a Septuagint or a Samaritan reading. Then an italic *ʹ* is placed first and an italic *ʳ* last where the Syriac confirms the Septuagint, and an italic capital *ʳ* and a *ʳ* where the Syriac confirms the Samaritan reading. The *ʳ* and *ʳ* do not stand for Syriac alone, for we do not record such readings, but for the Samaritan and the Syriac combined.

The small italic question mark *ʔ* is not intended to give the impression that we doubt the appropriateness of the rendering, but that it is not based on first hand evidence, hence is not as well authenticated as the rest of the text.

About the time of the return from the captivity, the ancient Hebrew characters were changed to the square Chaldean letters which are in use today. At that time some of the custodians of the text, called Sopherim, made some alterations in it. Fifteen of these are indicated in the present Hebrew text. Besides this, in 134 cases, they altered the divine name, *Ieue* (Jehovah) to *Adon*. The vowel points of *Adon* were always placed under *Ieue*, out of mistaken reverence. So arose the pronunciation *Jehovah*. We have always restored these passages when they affected the translation, and have marked them by placing an italic capital *ʳ* before and small *ph* after each case.

The so-called "Severin" readings have been treated the same as other marginal notes, which are usually incorporated into the text without further comment.

HOW EMPHASIS IS INDICATED

We stress our statements, especially when our feelings are roused, by putting the most vital word first. So, in the Hebrew Scriptures, the main thought of a sentence is usually found in its leading expression. If we emphasize this, it usually gives us the point of the passage. This is often lost in a version, because the order of the words is determined by idiom in English, so that the emphatic word cannot come first. In the Concordant Version the emphasis of the original is preserved, whenever possible, by the order of the words, and, besides this, one or more letters are printed heavier and slightly larger to show which word should be stressed, even if it is not first.

Once we know the principal point in a passage, the rest of it falls into place. English idiom, we regret to say, often refuses to give the emphatic word its proper place. In most cases we may have transgressed our idiom by leading off with the verb, in order to put the stress where it belongs. This will be forgiven by all who have learned to value the correct emphasis. Those who bear with it will find it very agreeable when once accustomed to it.

The pronoun is emphatic when it repeats what is already implied in the verb. But when the objective pronoun is preceded by the sign of this case, much consideration has led us to conclude that there is no special emphasis. The particle *ath* does not show the weight of the word, but the direction of the thought. This we indicate by a slight stroke (') whenever it occurs, as it cannot be translated. If it is emphatic, we ought to stress all words before which it stands, not only the pronouns.

CONCORDANT CHRONOLOGY

The Concordant Version presents to its readers a new, simplified chronology based

entirely on the inspired text. It gives the number of years from the creation of the first man, Adam, to all important events up to the crucifixion of the Second Man, the last Adam, since which event time is not reckoned in the sacred scrolls. It goes from the year Adm 1 to 5498. This is the natural way. The so-called B.C. dates have a wrong end, and count backward unnaturally, so they are difficult to grasp, besides being several years astray. The Adm dating has a correct starting point, and is much easier to follow. This new system of dating will greatly simplify and clarify the course of events in Holy Writ.

The name Cainan (Lu. 3:36) has dropped out of the Hebrew chronology, but is found in the Septuagint, the Greek translation. This shows that the Septuagint probably has a more correct chronology, so we use this translation for the life span of the patriarchs. This makes our chronology longer than usual. Special problems about the dates will be explained in the margin, when we come to them. As the period measures the years between the creation of the first Adam and the crucifixion of the Last Adam, the two greatest events in human history, we propose to call it the Adamic chronology, abbreviated, when necessary by using the Hebrew spelling Adm. Thus the crucifixion took place in Adm 5498.

THE MARGINS

The margins of the version are placed near the center of each page opening, to make the text more readable, and to place each entry as near as possible to the part to which it refers, so that it can be seen at the same time, without shifting the eyes.

Hebrew Names. As it appears to be impracticable to revise all the Hebrew names, it seemed best to give their Hebrew spelling, with their meaning in the margin. As we already had a list of the stems with their meaning, we had a comparatively good basis, on which to found their main meaning. But the finer shades, due to the servile letters attached to the stem, are often difficult to express in a modern language, so we hope that our readers will at least use these findings as the basis for further research. To aid those who wish to pursue this study, the equivalent of the basic stem is put in SMALL CAPITAL letters, and the serviles in common type.

Idiom. Often English idiom for a given Hebrew word does not agree with the literal equivalent, so we use a substitute and put the Hebrew in the margin. Thus son is rendered age, young, cub, etc.

Margin Skeleton. In order to remind the reader of the vital connection of the parts to each other, the skeleton is repeated at the beginning of each section to which it refers. The connecting link (or links) which is common to both sections is repeated before each. Thus, in Genesis we have 1:1-2:4 Annals 2:4-50:26, for one gives a brief history of the heavens and the earth, and the other of the patriarchs.

The Skeleton Page Headings. To further assist the reader to intelligently grasp the relation of each part to the whole, the main sections of the Skeleton are repeated above the pages of every opening, after the abbreviation of the book. The principal sections of the Skeleton are given in order to keep the reader informed of the main themes still under consideration. Thus, at the time of Abram's call we are reminded that this is in the Annals of the Patriarch Terah, then Abram was called (12:1), and promised a seed in which all the families of the ground are blessed (12:3).

6. FIGURES OF SPEECH, INCLUDING SKELETONS

The figures are indicated by small capitals, as shown on the flyleaf of the version. Further information concerning them may be found in the treatise on Figures of Speech in the Introduction to the later Greek Scriptures. Hebrew is florid with figures and has some forms which are seldom found in English, so receive individual treatment.

LITERARY CORRESPONDENCE

A concordant version should exhibit as much as possible of the concord found in the original, especially such as affects the translation and helps to recover the true text. Hence, in poetic passages, lines that are parallel in sense are indented alike when possible. Besides, groups of lines are related to each other by this means. This often reveals a marvelous method in the arrangement of the thoughts, far superior to that found in human literature.

When the same subject is dealt with in a passage more than once, that which lies between is more or less parenthetical. It sometimes helps to skip from one to the other if we wish to get another aspect of a given subject. Thus, if we wish to study the subject of light in the first chapter of Genesis, we would find its two aspects in verses 2 to 5, and verses 14 to 19. To connect corresponding passages, each has a reference to the other in italic numerals to distinguish them from the regular references. Themes which do not regularly affect the literary framework are covered by the regular references.

Thus all the theophanies to Abraham and Jacob may be found easily, for after each one there is a reference to connect it with the rest.

In prose this correspondence is not so readily displayed. In order to call attention to it, we have made separate paragraphs, when possible, where corresponding sections begin, and indicate their relation by means of reference numbers in the margin beside each with the general subject printed between the reference figures. Besides this, we put a little space between these sections to separate them from the rest. In the first of Genesis, the last part of verse 2 through to 5 deals with light, and corresponds with verses 14 to 19, which treats of luminaries. Verses 6 to 8 refer to the atmosphere and the water, while verses 20 to 23 deal with life in these elements. In the same way verses 9 to 13 give us the dry land, and verses 24 to 31 deal with life in this sphere. It is helpful to associate these related sections and compare them with one another.

These correspondences are parts of larger sections. Thus the first verse of Genesis corresponds with the long passage including the six days, from the last part of verse 2 to chapter 2, one giving the creation and the other describing its readjustment on earth. Verse 2 and verses 1-3 of the second chapter are complementary. The first gives the ruin, the second the restoration of God's work. See the Skeleton Index.

In poetry, correspondences abound. Often two lines form a parallelism. It would be impracticable and cumbersome to point these out by references, as in prose. They can be more clearly indicated by indentation, putting parallel lines the same distance from the left margin, with, perhaps, a correspondence reference for the larger divisions.

Short correspondences, parallel to a third, start the second with a capital letter, thus:

And 'prostrating is the human, And abased the man,
And the eyes of the lofty are 'lowered.

A knowledge of the literary structure of any portion of divine revelation may be helpful in understanding its message. The corresponding sections throw light upon each other. As the usual paragraphing and punctuation often hide these correspondences, and they may be found at some distance from one another, we have tried to exhibit them, not only by paragraphing, but by spacing between paragraphs and by special references printed in the margin. The word or words printed between the two references tells the general subject of both corresponding sections, although each section may show a contrast rather than a likeness. The hyphen in compound members ties them together consecutively, as if they were words.

7. THE SELECT REFERENCES

From the select references given in the better bibles we have selected those which are of value and rejected those which are merely superficial and may lead astray. With these and the structural correspondences and the Hebrew-English concordance which will accompany the completed work we hope to provide the student of the Scriptures with the best of all tools for finding and enjoying the infinite harmonies of God's revelation.

THE VERSE NUMBERS

The numbers of the verses of our Authorized Version do not always agree with those of the Hebrew text, or in parallel passages, as Psalms 18 and 2 Samuel 22. In such cases we give both numbers, the Hebrew slightly smaller than the A.V. figures, in order that the student may not be confused.

THE SACRED SCRIPTURES

SKELETON INDEX

The physical form of God's inspired revelation reveals its Divine origin, for it corresponds closely in its structure to His living creatures in other spheres. Therefore we call the following outline of the contents of the Scriptures "skeletons." They are always balanced, composed of two corresponding parts, like a living, organic being.

Hebrew (right to left).....Inspired Scriptures.....(left to right) Greek
 Israel (Shadows).....God (Alueim) Revealed.....(Light) Christ
 Animals (Shelter from Sin).....Sacrifice.....(Sin Repudiated) Christ

The Hebrew Scriptures correspond to the Greek, the wrongly called "Old Testament" to the "New." In the former God is disclosed through Israel by shadows, in the latter He is revealed in Christ, the Light of the world. The principal mode of revelation is Sacrifice. In this we can see the same correspondence, for the animals slain could only provide a shelter from sin, but the crucifixion of Christ repudiated it altogether.

THE HEBREW SCRIPTURES

The Law (Divine).....The Nation of Israel.....(Human) The Writings
 Joshua to Kings (Historical).....The Prophets.....(Predictive) Isaiah to Malachi

Originally, the Hebrew Scriptures were segregated into the Law, the Prophets, and the Literature, in that order. But now the Hebrew, and especially the later versions, have altered it. We would like to restore this order, as herewith shown, putting the Law at the beginning, the Literature at the end, to balance it, and the Prophets, which are further divided, in the center. The main subject, The Nation of Israel, balances Alueim's direct revelation through Moses with man's thoughts concerning Him in the Literature. The Historical are complemented by the Predictive Prophets. The first record Israel's past, the second foretell its future.

THE HISTORICAL PROPHETS

Joshua, Judges (Theocracy).....Rule.....(Kingdom) Samuel and Kings
 Joshua (Salvation).....THEOCRACY.....(Declension) Judges
 Samuel (Restoration).....KINGDOM.....(Declension) Kings

The Prophets deal with Rule in Israel, and are divided into Historical (commonly called "Former") which give us an inspired record of Israel's past history, and the Predictive (or "Latter"), which look forward largely to their future.

The Historical Prophets are divided into two corresponding groups, the first recording the rule by Alueim, and the second by Man. The Theocracy again falls into two parts which record the Salvation under Joshua, and the Declension under the Judges. The rule by Kings is divided similarly in Samuel and Kings.

THE PREDICTIVE PROPHETS

Isaiah (Salvation).....Restoration.....(Salvation) Minor Prophets
 Jeremiah (During).....Deportation.....(After) Ezekiel

The Predictive Prophets are divided into two concentric groups. The inner pair, Jeremiah and Ezekiel, are based on Israel's Deportation, while the outer, Isaiah and the Minor Prophets, taken as one, reveal the nation's Restoration.

THE MINOR PROPHETS

(Political) Hosea (Conjugal) Apostasy.....Relationship..... Joel (Nations) Jehoshaphat.....Day of Jeue.....Jerusalem (Nations) Zechariah Amos (to Babylon) Ruin.....Temple.....Glory (from Babylon) Haggai Obadiah (Edom).....Doom.....(Babylon) Habakkuk Jonah (Saved).....Nineveh.....(Destroyed) Nahum Micah (Samaria, Jerusalem).....Controversy.....(the Nations) Zephaniah	(Religious) Apostasy (Elective) Malachi
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Skeleton Index

The **Minor Prophets** deal with two aspects of Israel's salvation, the **Political** and the **Religious**, devoting six corresponding books to each.

Hosea, the first, tells of Israel's apostasy in her **Conjugal Relationship** to **Ieue** from the political viewpoint, and corresponds with **Malachi**, the last, who deals with their apostasy from their **Elective Relationship** religiously.

Joel, the second book, corresponds with **Zechariah**, next to the last, in that both deal with the other nations in the day of **Ieue**, one politically in the vale of **Jehoshaphat**, the other religiously in **Jerusalem**.

Amos and **Haggai**, the third from each end, take up the **Temple** before and after the **Babylonian** deportation. The first emphasizes its ruin, the second its glory.

Obadiah and **Isaiah** tell of the doom of **Edom** and **Babylon**.

Jonah and **Nahum** both denounce **Nineveh**, but the city repents and is saved in one case, but destroyed in the other.

Micah and **Zephaniah** reveal the controversy of **Alueim**. On the one hand it is with **Samaria** and **Jerusalem**. On the other it is with the other nations.

THE WRITINGS (LITERATURE)

Praises [Psalms].....Comments.....[Chronicles] Words of the Days
 Rules [Proverbs].....Conduct.....[Ecclesiastes] The Assembler
 Job [Personal].....Evil.....(National) Daniel
 Song of SongsLove.....Lamentations
 RuthFaithfulness.....Esther
 Ezra (Religious).....Restoration.....(Political) Nehemiah

The order of these books, reading down the left side and up the right, is not certain, but this arrangement seems to show that, as elsewhere, there are two treatments of every subject in the collection. In Praises (commonly called Psalms) we have man's Comments on Alueim's dealings with his people, yet in "Words of the Days" (Chronicles) Alueim says what He thinks of their doings.

Conduct is viewed from two angles in Rules (Proverbs) and The Assembler (Ecclesiastes). Personal evil is the theme of Job, but Daniel traces its national course up to the Kingdom of Christ. Love leads to the joys of the Song of Songs and the tears of Lamentations. Faithfulness is exemplified in a foreign land by both Ruth and Esther. At the Restoration after the seventy years' deportation, Ezra restores the temple and Nehemiah the walls of Jerusalem.

THE LAW

The Beginning (Origin).....The Twelve Tribes.....(Organization) The Words
 [Genesis][Deuteronomy]
 The Names [Exodus].....Testing.....[Numbers] In the Wilderness
 Offerings and ShelterWorship.....Offerers and Festivals
 [Leviticus]

Now that we have given a skeleton of the whole of the Hebrew Scriptures in a general way, we will take up each book (as we come to it), and show the correspondence of its parts, as far as is practicable. A glance down the central column will be the quickest and best index of its contents, and help in understanding its message.

The five books of Moses, called the Law, are pivoted on the Worship of Ieue, which is their central subject, in Leviticus. It, in turn, is divided into two corresponding parts, dealing first with the Offerings and the Shelter they provided, and balancing this with the Offerers and the Festivals. On either side of Leviticus we have the Testing of the tribes, first in Exodus, then in Numbers, which is aptly named "In the Wilderness" in the Original. Beyond these, on either side, this division commences with Genesis, which gives us the Origin of the Twelve Tribes and closes with Deuteronomy, which attends to their Organization.

IN A BEGINNING (GENESIS)

1:1-2:3 Creation.....Heavens and Earth.....Annals 2:4-50:26

CREATION 1:1-2:3 (=2:4-50:26)

1:1-2- Originally.....Earth.....Readjusted 1:2-2:3

THE ORIGINAL EARTH

1:1 Created to be Indwelt (Is. 45:18).....Chaos and Vacant 1:2-

THE READJUSTED EARTH 1:2-2:3 (=1:1-2-)

1:2-31 The Six Days' Work.....The Seventh Day's Cessation 2:1-3

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THE SIX DAYS' WORK 1:2:31 (=2:1:3)

-2-5 Separation.....	Light.....	Luminaries 14-19
6-8 Division.....	Waters and Atmosphere.....	Living Soul 20-23
9-13 Fruit.....	Land.....	Living Soul 24-31

THE ELEVEN GENEALOGIES 2:4-50:26 (=1:1-2:3)

2:4-4:26 Heavens and Earth.....	The Patriarchs 5:1-50:26
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HEAVENS AND EARTH 2:4-4:26 (=5:1-50:26)

2:4-25 Human, 3:1-24 Failure.....	Failure 4:1-24, Sons 4:25-26
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HUMAN FORMATION 2:4-25 (=4:25-26)

2:4-7 Man Formed.....	Sexes.....	Woman Built 2:18-25
8 Planted—9 Food.....	Garden—Trees.....	Serve 15—Not Eat 16-17
10 Four Heads.....	River.....	Four Names 11-14

HUMAN FAILURE 3:1-24 (=4:1-24)

1-5 Serpent.....	Creatures.....	Cherubim -24
6 Knowledge of Good and Evil.....	Trees.....	Tree of Lives 22-24-
7 Man-made Girdle Skirts.....	Clothing.....	Alueim-made Tunics 20-21
8-12 Man, 13 Woman.....	Judgment.....	Woman 16, Man 17-19
14 Serpent Cursed.....	Prediction.....	Seed Promised 15

1-16 Cain and Abel.....	FAILURE OF SONS 4:1-24 (=3:1-24).....	Enoch 17-24
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25 Seth.....	REPLACEMENT SONS 4:25-26 (=2:4-25).....	Enosh 26
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THE PATRIARCHS 5:1-50:26 (=2:4-4:26)

5:1-6:8 Adam (Mankind).....	Progenitors.....	(Israel) Jacob 37:1-50:26
6:9-9:29 Noah—10:1-11:9 Sons.....	Forefathers.....	Esau 36:1-8—Sons 36:9-43
11:10-26 Shem.....	Chosen.....	Isaac 25:19-35:29
11:27-25:11 Terah.....	Hindrance.....	Ishmael 25:12-18

The bulk of the book of **The Beginning** is taken up with the lives of **The Patriarchs**. Each is introduced by **Genealogical Annals**. Except for one, these are arranged to form a reversal. The Annals of **Adam** are complemented by that of **Jacob**, the Progenitor of the nation of **Israel**, **Alueim's** chosen people. **Noah** and his sons are balanced by **Edom** and his sons. All mankind (**adm**) sprang from **Noah**. **Edom** is from the same stem, **Adm**, not "Edom." The two Chosen seeds, **Shem** and **Isaac**, counterbalance each other. So do the two Hindrances, **Terah** and **Ishmael**.

ANNALS OF THE PATRIARCH ADAM (MANKIND) 5:1-6:8 (=37:1-50:26)

5:1-5 Sons and Daughters.....	Generation.....	Daughters and Sons 6:1-3
5-6:31 Firstborn.....	Outstanding Men.....	Distinguished 6:4-7
5:32 Noah begets Sons.....	New Beginning.....	Noah finds Grace 6:8

ANNALS OF NOAH 6:9-9:29 (=36:1-8)

6:9 Before the Deluge.....	Time.....	After the Deluge 9:28-29
6:10 Shem, Ham, Japheth.....	Sons.....	Shem, Ham, Japheth 9:18-27
6:11-13 Corrupt.....	The Earth.....	Replenished 8:21-9:17
6:14-22 The Ark.....	Provision.....	The Altar 8:20
7:1-24 Enters.....	Noah and the Ark.....	Leaves 8:1-19

THE EARTH REPLENISHED 8:21-9:17 (=6:11-13)

8:21-22 with the Earth.....	Alueim's Covenant.....	with Noah 9:8-17
9:1 Blessed.....	Noah and his Sons.....	Fruitful 7
2 over the Animals.....	Government.....	over Mankind 6
3 Flesh Food.....	Diet.....	No Blood 4-5

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THE NATIONS PARTED 10:1-32

10:1- Sham.....	Names, Location.....	Sons of Shem 21-32
-1- Ham.....	Names, Nations.....	Sons of Ham 6-20
-1 Japheth.....	Names, Coastlanders.....	Sons of Japheth 2-5

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—13:1-13 Lot.....	Separation.....	Ishmael 21:9-21
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A concordant version of God's inspired revelation is the only kind which can convey a correct and consistent conception of its contents. To give practical proof of its value as compared with the venerated Authorized English Version, we will note briefly the principal variations from it in the first few chapters of "Genesis," and show why the C.V. is to be preferred. At the same time we will point out where the ancient text has been restored and how. All of this is necessarily brief. Many points are discussed at length in our other publications.

As a rule we will indicate how the Authorized Version uses one and the same English word for a number of different Hebrew stems, whereas the C.V. allows each English expression to be used for only one Hebrew word, when possible.

Conversely, the same Hebrew word is translated by several different English expressions, whereas the C.V. gives each Hebrew one standard, and uses synonyms only when forced to do so by usage and idiom.

The superior figures after many of the words indicate the number of different Hebrew stems which are so translated in the Authorized Version. For example, 14 Hebrew stems, *zuo* (*sir*), *chphtz* (*incline*), *chrtz* (*spike, decide*), *ndd* (*wander*), *nuo* (*rove*), *nuph* (*wave*), *suth* (*incite*), *phuq* (*issue*), *phom* (*agitate, move*), *qrtz* (*twitch*), *rgz* (*disturb*), *rchph* (*vibrate, hover, be tremulous*), and *shrtz* (*roam*) are all translated *move*¹⁴ in one or more passages of the A.V. In the comment on Gen. 1:2 we condense this to *move*¹⁴.

The Italic figures, however, added to the Concordant rendering, show how often the A.V. agrees with the C.V. by translating the same as it. Thus (see Gen. 4:3), the C.V. renders the Hebrew *mnche* present²⁸, like the A.V., in twenty-eight passages, including Gen. 32:13, where Jacob gave a present to Esau.

This will show that the vocabulary of the versions does not differ nearly so much as the uniformity, consistency, concordance, with which the words are used. The words used in the Concordant Version are in **blackface type**.

Genesis] This is not in the Hebrew, and does not agree with chapter one at all, for it deals with creation, chaos, and readjustment, not generation, which "Genesis" implies. IN A BEGINNING] This is the title of the whole book, and applies to the second part (chapter 2:4 to 50) on generation, as well as to creation.

2 was] In verse 3, it is clearly evident that this verb denotes become, and expresses the change from darkness to light. Isa. 45:18 says that the earth was not created as it became. Hence we say, the earth became. without form] A.V. translates this Hebrew word confusion, empty place, without form, nothing, nought, vain, vanity, waste, and wilderness. These words represent other Hebrew words, except waste. The Concordant Version uses chaos throughout. void]⁸ A.V. has emptiness in Isa. 34:11. The C.V. is always vacant. deep]⁸ The three distinct Hebrew stems rendered "deep" the C.V. differentiates as shadow, drown, and submerged chaos. The Septuagint, made about 300 B.C., almost always has it abusos. moved]¹⁴ The spirit of God vibrated, as a vulture hovering over its young (Dt. 32:11) or Jeremiah's tremulous bones (Jr. 23:9). The kind of motion is evident from its effect. Light is a form of vibration. This explains what follows, for light and heat separated the gases and liquids and solids.

3 Let there be . . . was] These two verbs are exactly the same in Hebrew. This form is neither imperative nor past, but may be rendered hundreds of times by becomes.

6 firmament] The Hebrew stem means stamp. Gold foil was stamped out in making the vestment of the chief priest (Ex. 39:3); in creation the earth was stamped (Is. 42:5) or solidified by gravitation, and so also the gaseous envelope of the earth was

A Test Passage

- stamped into a thin layer surrounding it, which we call the **atmosphere**. Without this the light would be invisible, for light disappears in a vacuum. ⁷And coming is it to be so⁶ has evidently dropped out of the Hebrew. The Septuagint supplies it.
- 8 ⁷And seeing is the **Alueim** that it is **good**⁹ has been preserved in the Greek version.
- 9 gather together]¹⁵ No fewer than fifteen Hebrew words are represented by this phrase in the venerable Authorized Version. As water can hardly be spoken of as gathered, it is better to use our idiomatic phrase, **flow together**. ⁷And flowing together is the water / under the heavens to one place, and appearing is the dry land⁹ is supplied from the Septuagint.
- 10 gathering together] We use the word **confluence** for the flowing together of waters.
- 11 grass]⁴ This Hebrew word the A.V. translates **green** and **herb** also. But other stems fit them better. Other occurrences of this word call for a much wider term, such as **verdure**. ⁷for its from-kind and for its likeness⁹ has fallen out of the Hebrew text. ⁷and¹⁰ is found in the Septuagint, the Samaritan and the Syriac, so we are compelled to insert it. **yielding** is literally **doing** in Hebrew. See the margin.
- 12 12 21 21 24 24 25 25 25 after his kind] The Hebrew connective here used means to or for, but hardly after, even in the sense of like. Kind, a natural group, may denote a race, a genus, a sort, or a variety, so is too indefinite a term to represent this Hebrew word. The stem means **from**, and denotes all that descend from a creative original by generation. Our nearest seems to be species. We call it a from-kind.
- 14 lights] This is a special form of the stem which denotes **light givers** or **luminaries**. seasons]⁵ This word occurs over a hundred times, yet it is hardly ever translated season in the A.V., but appointed, assembly, congregation, least, solemn, synagogue, and time. But a special period of time is very often expressed by another Hebrew stem. The word does not refer to the seasons of the year. It makes the heavenly luminaries the great clock by which appointments are kept.
- 17 set]¹⁶ The Hebrew is literally **give**. It does not locate the luminaries in the atmosphere, but records the fact that their light belongs there, and is not visible outside the atmosphere. ⁷give light indicates that the Hebrew reads **cause light**.
- 20 20 21 bring forth abundantly . . . moving] Both expressions have the same stem, which the A.V. also renders abundantly, breed, bring forth, or increase, as well as move and creep. The context deals with the difference between plants and animals, so all breeding is out of place. As it is applied to the weasel, the rodent, the lizard and the chameleon (Lv. 11:30), it cannot mean creep, either. The word **roam** seems to be the nearest we have in English. Plants are stationary, but animals roam about from place to place. 20 21 24 2:19 creature] The A.V. renders the **roam** about by any⁴, appetite², beast² body¹, breath¹, creature⁹, dead³, desire³, ghost³, heart¹⁵, life¹⁹, lust⁷, man⁴, mind¹⁸, one¹, own¹, person³⁰, pleasure¹, self¹⁹, thing², will⁴, fish¹, hearty¹, mortal¹, etc., the number of times indicated, in the revered Authorized Version. Here, and in verse 24, it is rendered **creatures**. In verse 30 it is **thing** (or it may stand for life). The phrase **living soul** is used in verses 20 21 24 of animals before it is used of a human being (2:7). It is applied to all creatures of the soil who are made alive by spirit, hence have sensation. 20 21 22 26 28 30 2:19 20 fowl] is now confined chiefly to edible birds. Here the point lies in motion through the atmosphere, and includes all with wings, **flyers**, the noun of the verb, **fly**.
- 21 whales] appears elsewhere as dragon, sea monster, serpent. The skeletons of these that have been found show that they probably were **monsters** of various sizes and shapes. creature] **soul**. See verse 20. brought forth abundantly] **rooms**. See verse 20. 21 21 after their kind] **for their from-kind**. See verse 11. 22 fowl] **flyer**. See verse 20.
- 22 multiply] This weaker form denotes **increase**.
- 24 creature] **soul**. See verse 20. As these animals had both bodies and spirits, **soul** is the figure of Near Association, as indicated by **N**. Literally it refers to the possession of sensation. 24 24 after his kind] **for its from-kind**. See verse 11. 24 cattle] This is also rendered **behemoth**, but mostly **beast**, in the A.V., which is the constant C.V. translation. 24 25 26 26 30 creeping thing] **moving animal**, which goes about seeking sustenance. 24 24 after his kind] **for its from-kind**. See verse 11. 24 25 30 2:19 20 3:1 14 beast]⁵ The A.V. translates five different stems by **beast**¹³⁶. This word is simply **living**, and means any life, or animal.
- 25 25 25 after his kind] See verse 11. 25 that creepeth] **moving**. See verse 24.
- 26 ⁷and¹⁰ indicates that **and** is lacking in the Hebrew, but is found in both the Septuagint and Samaritan texts. have dominion] Literally, it reads [put or keep] **down**. The A.V. renders it prevail against, reign, and rule. C.V. has **sway** always. fowl] **flyer**. See verse 20. 26 26 creeping thing that creepeth] **moving animal moving**.

A Test Passage

- 28 replenish] This is the common verb fill, and is often so rendered in the A.V. Replenish now denotes to fill again. 'and 'over the beast' is in the Septuagint and Syriac. 'and over all the earth' is supplied by the Greek translation. fowl] flyer. See verse 20.
- 29 bearing] This is the same stem as the noun seed. yielding] This is the same as bearing, above in the same verse, and means seeding. meat] Obsolete for food.
- 30 beast of the earth] living one, or land life. See verse 24. fowl] flyer. See verse 24. wherein there is life] which has in it a living soul. The word soul is omitted in the venerable Authorized Version. meat] Obsolete for food. No meat was eaten before the deluge (Gn. 9:3).
- 2:1 Thus]7 is the usual letter for And. It is a connective, not an adverb.
- 2 ended]14 Elsewhere A.V. uses finish" mostly, like the C.V. seventh] Both the Greek and Syriac versions have 'sixth', which seems more in accord with other passages. rested]12 ceasing, the passage "day and night shall not cease" (A.V.) shows that it cannot denote rest from toil.
- 3 sanctified] In order to distinguish the forms of the stem holy, the C.V. uses be holy or hallow for the simple stem, and sanctify for the causative, as in Nu. 20:12 (A.V.). The A.V. also uses consecrate, prepare, proclaim, appoint, bid, dedicate, wholly, kept, etc. rested] ceases. See verse 2.
- 4 generations] The A.V. uses this term for two different stems. To keep them distinct genealogical annals is preferable here. This is the first of the eleven annals which occupy the remainder of the book. It is used figuratively to denote the offspring of the heavens and the earth, just as in 5:1, we have Adam's descendants up to Noah. Lord] The A.V. uses this expression for seven different Hebrew ones. This one is generally called Jehovah now, although we transliterate the actual Hebrew, making it Ieue (pronounced Ee-hoo-eh). The C.V. distinguishes all the different divine titles.
- 5 plant]8 A.V. also has shrub in Genesis 21:15. The C.V. renders it consistently. grew]12 This stem the A.V. renders bear, bring forth, branch, bud, spring up, etc., all of which are better expressed by sprout. till] suggests plowing and preparing for seed. The Hebrew is a much wider thought, including all needful service. Figuratively, Aserve.
- 6 mist...watered] An ascending mist dries the earth, but humidity from beneath irrigates the surface. Five other Hebrew stems are rendered water by the A.V. This one they translate moisten and give or cause, or let or make drink. See the margin.
- 7 dust]8 The A.V. renders this stem ashes, earth, ground, mortar, powder, rubbish, as well. The human frame contains much moisture, and is continually renewed by plants that grow only in oxidized earth which contains the mineral elements of which it is composed, combined with water, that is, soil. breathed] This is not the verb of the following noun, breath, but another stem, respire or blow, which the A.V. renders also blow, give up, seething, snuff, etc. life] This is plural. This part of Genesis deals with generation, and the breath here spoken of has been the basis of all the living which have sprung from the first human. living soul] This identical phrase has been rendered "creature that hath life" in 1:20, living creature in 1:21 and 24, and life in 1:30, when applied to the animals. The C.V. consistently renders it living soul, as it registers our likeness with the lower animals, not a contrast.
- 9 grow] sprout. See verse 5. pleasant]12 This stem they render covet, as the C.V., besides beauty, delectable, delight, desire, goodly, lust, precious, etc. Nsight] The whole man covets, not merely the Nsight. It is figurative.
- 10 river]1 The A.V. also renders it stream', which is the constant C.V. rendering. water] irrigate. See verse 6.
- 11 compasseth]8 The stem here used is translated by about fifty variants in the A.V., meaning surround.
- 12 bdellium] This seems to be transliterated from the Hebrew bdulch. It is supposed to be the pearl. river] stream. See verse 10.
- 13 Ethiopia] The Hebrew is Kush, the same as the son of Ham (Gen. 10:6). It is not certain that it is the modern Ethiopia. compasseth] See 11.
- 14 Assyria] This may not coincide exactly with later Assyria, so the C.V. renders it as the Hebrew Ashur.
- 15 'that He had formed', Septuagint only. put]20 The stem here used means cause stop, or leave. dress] is no longer used in this sense. It is the same word as "till," in verse 5, which the C.V. renders Aserve.
- 16 commanded]8 is used by the A.V. for say, speak, and instruct (C.V.). The latter they render appoint, bid, charge, order, etc., as well.
- 17 surely] This emphatic adverb is often necessary, but in this case, the literal to die

A Test Passage

- shall you be dying is an exact description of the mortality which came to Adam and his posterity.
- 18 20 meet] These are totally different from the other Hebrew words for meet. Literally they read as-front, which the C.V. renders idiomatically as his complement.
- 19 'furthermore' was preserved by the Septuagint. Lord] fits the Hebrew Adun, but not Iene, Who is, and Who was, and Who is coming (Rev. 1:8). The Authorized Version uses it for Adun (Adjudicator), and Bol (possessor), and master, and chieftain, and chief, and general. beast] should be life. See 1:24. fowl] flyer. See 1:20. air] should be heavens as 1:18 9 14 15 20 26 28 30 2:1 4 4.
- 19 20 Adam] the before a name makes it a common noun in Hebrew. It may, of course, refer to him, yet not as an individual, but as a member of the race. creature] soul. See 1:20. gave]¹² Nearly twenty words, including give, are used for call (C.V.) cattle] beast. See 1:24. fowl] flyer. See 1:20. 'every' dropped out of the Hebrew text. beast] life. See 1:24.
- 21 deep sleep... slept]. Two different words. The first is stupor. ribs]. This stem is rendered beam, board, chamber, corner, leaf, plank, side in the A.V. Only here is it "rib." It denotes an angular enclosed space. The "boards" of the tabernacle consisted of two planks, forming an angle vault. Here the female parts of humanity are severed from the male, to build the woman. The breasts of the male are a vestigial reminder that humanity was originally bisexual. instead] Literally it is under, as in Gen. 7:19.
- 22 made]¹⁴ This is a special term which the A.V. almost always translates build.
- 23 now]¹⁵ The same word the A.V. translates once in Gen. 18:32. 'her' The Samaritan text and Septuagint supply this word.
- 24 leave]¹⁶ The A.V. has forsake (C.V.) 123 times, leave 67 times. cleave] This hapless word has two opposite meanings, to cling and to separate, which is unfortunate in this context, so we avoid it. 'two' is added by both the Samaritan and the Septuagint texts.
- 25 were... ashamed] shame... selves. This is the only occurrence of the reflexive or self form. The C.V. seeks to convey all grammatical distinctions, such as this, even if, at first glance, they do not seem to be important.
- 3:1 subtil] The A.V. only here. Elsewhere crafty and prudent. beast] living thing, or life. See 1:24. 'serpent' from the Septuagint. Yea]¹⁷ Indeed. No affirmation. every] English idiom demands that we say *any*.
- 3 but] is literally and, which the context may give a slight negative tinge, *yet*. The A.V. uses but for fifteen different Hebrew stems. die] This should be dying, the incomplete form.
- 4 surely die] This may be a figure, as in the A.V., but the context shows that it was literal, for they became dying, or mortal, to eventually die.
- 5 gods] This is exactly the same as God, in the same sentence. How could they know of other gods? See 3:22. We transliterate the divine titles, so this form is Alueim.
- 6 pleasant]¹⁸ The A.V. never uses this word for this Hebrew stem elsewhere, but lust, desire, etc. The C.V. uses yearn and lust, to suit the context. desired]¹⁹ This is the word the A.V. renders, "[Thou shalt not] covet." wise] This Hebrew word, intelligent²¹, is also rendered heart¹, wise¹⁸ in the A.V.
- 7 aprons] Elsewhere the A.V. has girdle, and the verb gird. But this is usually narrow. When made of fig leaves it would be a girdle skirt.
- 8 voice] Walking makes a sound²², not a voice. cool] Nowhere else so rendered. The same as spirit (1:2), and wind (8:1). trees] Only one tree. So Samaritan and Septuagint also.
- 9 'Adam' is supplied by the Septuagint.
- 10 'walking' has dropped out of the Hebrew.
- 11 commanded] instruct. See verse 2:16 not] is used for nearly a dozen Hebrew stems, which the C.V. keeps distinct. C.V. avoid.
- 13 beguiled] only here in A.V. Other places mostly deceive. C.V. always lure.
- 14 cattle] beast. See 1:25. beast] life. See 1:24. belly]²³ from five stems in A.V. torso. Occurs only twice (Lv. 11:42). dust] soil. See 2:7.
- 15 bruise]²⁴ This Hebrew word is also rendered break and cover in the A.V. C.V. hurt.
- 16 greatly multiply] The Hebrew figure, Multiplying, yea, multiplying seems more expressive in this case. sorrow]²⁵ A.V. grief, ten times, as C.V. 'the groaning of' is found in the Septuagint. conception] The same stem as mountain, it means pregnancy. desire] The Septuagint has from-turn, which shows that shb has been mistaken for shq, and that the early Hebrew read return or restoration.
- 17 'alone' was preserved by the Septuagint. 'when you serve it' is from the Septuagint.

A Test Passage

- 18 thistles] represents a distinct plant (2 Ki. 14:9). The word here is literally about-
about, and it would seem to include all weeds. bring forth] is the same word as 2:5
grow. It should be sprout.
- 19 face is literally noses, or nostrils. See margin. dust] soil. See 2:7 shalt . . return] It
is a present process also, you are returning.
- 21 coats] are outer, upper garments, but these were single tunics.
- 22 ever] is used by the A.V. for permanent²⁴, further²⁵, eon²⁶, perpetuity²⁷, continual²⁸.
The word oulm, here used, is in the singular, but occurs often in the plural (Is. 26:4,
45:17, 51:9). It is used of the past (Gen. 6:4). It is often followed by and further
(Ex. 15:18). It is translated by the Greek *aión*, eon or age, in the Septuagint. Hence
it should be eon, a period with a definite duration, not endless.
- 24 placed]²⁹ This stem the A.V. usually renders *tabernacle*. 'him' and 'And he set'
from the Septuagint shows that Adam *tabernacled* and the cherubim were set.
cherubims] The ending -im is plural and needs no s. every way] the reflexive, itself.
- 4:1 conceived] pregnant, from the stem prominent. In the margin is the meaning of
Cain's name. gotten]³⁰ acquire, or get by one's own efforts.
- 2 again]³¹ proceeding, not repetition. keeper]³² grazier, from the stem, graze. sheep]³³
flock of small cattle, as verse 4. tiller] Jacob served (not tilled) for Rachel (29:18).
- 3 process] as in "the end of all flesh" (6:13). time]³⁴ as in "God called the light
day"³⁵ (1:5). offering]³⁶ as a present³⁷ for Esau (32:13).
- 5 respect]³⁸ means give heed in other places. wrath]³⁹ as A.V., Ez. 3:14, "the heat
of my anger." 56 falling is figurative to express dejection.
- 7 accepted]⁴⁰ reverse of previous figure *lift*⁴¹. door]⁴² a tabernacle (3:24) has no
real door, like the temple (1 Ki. 6:31), which is a different word. This was an
opening. sin]⁴³ A.V. has sin offering, elsewhere over 100 times. Cain had offered
a present offering without a sin offering. lieth]⁴⁴ The firstling of the flock reclined
(4:4). desire' restoration', according to the Septuagint.
- 8 'Go will we to the field', is supplied by the Septuagint and the Samaritan. slew]⁴⁵
A.V. also has kill in 12:12. Another word is "slay."
- 11 earth]⁴⁶ ground. Same as 2:15.
- 12 yield]⁴⁷ give, as in 1:29. strength]⁴⁸ vigor. Nearly 30 Hebrew words are rendered
strength in the A.V. 12 14 fugitive]⁴⁹ rover. There is no thought of flight. vaga-
bond]⁵⁰ wanderer, as A.V. in Prov. 26:2.
- 13 punishment]⁵¹ depravity. Nine stems are not discriminated in the A.V.
- 14 earth]⁵² ground⁵³. See verse 2:5. hid]⁵⁴ conceal. Not the same as 3:8. fugitive,
vagabond] rover, wanderer. See verse 12. slay] kill. See verse 8.
- 15 'Alueim' was in the ancient Hebrew text, according to the Greek Septuagint version.
Therefore] 'Not.' The letter a dropped out of the Hebrew text. slayeth] killing. As
in verse 8. Lord] Ieue. See 2:4] set] place. mark]⁵⁵ sign, as in 1:14. upon]
for. Not like Ex. 13:16. lest]⁵⁶ to avoid. As 3:11. kill]⁵⁷ smiting⁵⁸. So A.V. also
translates usually.
- 16 went out]⁵⁹ faring forth, as 2:10, and often. 'Alueim' was in the ancient text.
- 17 conceived]⁶⁰ pregnant, as in 4:1. after]⁶¹ as. So A.V. very often.
- 19 other]⁶² second⁶³. As 1:8 and 2:13.
- 21 handle Hb. grasp. See margin. Fig. Association. organ] Obsolete. shepherd's pipe.
- 22 also] moreover. See 3:6 and 4:26. instructor]⁶⁴ Here only in A.V. forger.
artificer] may also be tool. brass] copper. Brass is an alloy, not used anciently.
- 23 hearken]⁶⁵ give ear, causative of ear. Hearken belongs to hear. have slain] killed.
As in verse 8. wounding]⁶⁶ injury. Another word denotes wound (Ex. 26:15). young
man]⁶⁷ boy, as A.V. JI. 8:3. hurt]⁶⁸ welt. Same word as "stripes" in Is. 53:5 (A.V.)
- 25 'Evec has been preserved in the Septuagint and Syriac. 'pregnant' and 'saying'
have dropped out of the Hebrew. appointed]⁶⁹ should be, set, the meaning of Seth.
slew] kills. See verse 8.
- 26 also] moreover. See 3:6. Enos] Enosh, as A.V. has it correctly in 1 Ch. 1:1.
'this one' was preserved by the Septuagint. began] Septuagint differs. Hebrew looks
like 'wounded'. See 23. men] Not in Hebrew. Enosh seems to be meant. Lord]
Ieue. 'Alueim' dropped out of the Hebrew.

Pleiades
Jb99 3831 Am58

*Celestial
Sphere*
Ph210

STARS
Gn116 155 2217 264 379
Nu2417 1Ch2723 Jb97
Jb2212 Jl 210

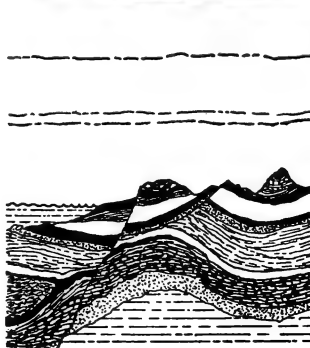
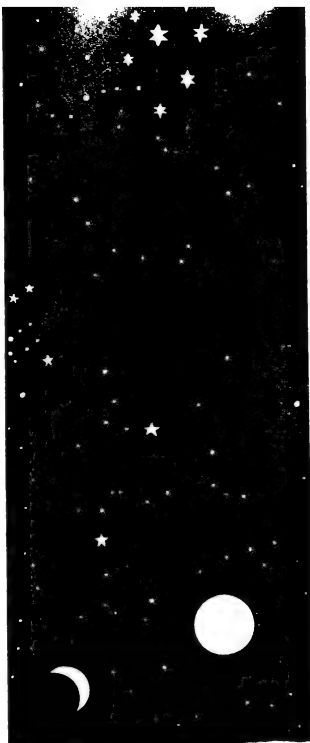
VIEW
OF THE
UNIVERSE
FROM THE
EARTH

SUN
Gn1512 1923 379 Is1310
Jr3135 Joel3(4) 15
MOON
Gn379 Jl210 Jb392

over all of the h. Ep410
on-heavens
bodies 1Cl540
seated Eph120 28
glory 1Co 1540
blessing Ep13

Terrestrial
third heaven 2Cl22
Ionosphere
Heavens
through the h. Hb414
Stratosphere
Water
Atmosphere

Chaos: Land
Water
Subterranean
Gn12 711 82 495 Dt3313
Lu831 Ph210 Rv91 117 201



Al u eim
SUBJECT-or-to-s
(To-subjectors)

IN A BEGINNING

COMMONLY CALLED
"GENESIS"

1 Dt324 2S2231 P336 9

Pr319 Ec311 Is4512 Jr5115

Jn11 Col16 Hb110 Rv411

12- Disruption=Readjustment -2-24

8 Is4518 Jer423 2Pr36 2

1^{one spirit} in plural

1-2-31 Readjustment

Cessation 21-3 3

-2-5 Light 14-19 4

8 light is vibration

8 Ps119180 2C46 5

4 Ec311 116

8 Ps7418 922 10420

6-R Atmosphere=Water-
souls 20-23 6

atmosphere^{er}gio STAMP

atmmakes light visible. 7

water above (descends

in deluge, or flood). 8

8 Jb3718 Ps1365 Pr828

9-13 Land=Land-9
life 24-31

10 Jb2610 388 P337 10

956 1046 1366 Jr522

Pr 829

from-kind;FROM-cause 11

yieldDOING

18 Lu644 12

yieldDOING

11-23 Heavens and Earth=Annals 24-5026 11 Creation=Disruption 12-

Created by the Alueim were 'the heavens and 'the earth.

¶ Yet the earth became a chaos and vacant, and darkness was on the surface of the submerged chaos.

¶ Yet the spirit of the Alueim is vibrating over the surface of the water. And saying is the Alueim, "Become light!" And it is becoming light. And seeing is the Alueim 'the light, that it is good. And separating is the Alueim between the light and^bthe darkness. And calling is the Alueim^{to}the light "day," and^{to}the darkness He calls "night."

And coming is it to be evening and coming to be morning, day one.

And saying is the Alueim, "Become shall an atmosphere in the midst of the water, and ^bcoming is a separation between water 'and water." And coming is it to be so. And making is the Alueim 'the atmosphere. And separating is He between the water which is 'under^{to}the atmosphere and ^bthe water which is 'above^{to}the atmosphere. And calling is the Alueim^{to} the atmosphere "heavens." And seeing is the Alueim that it is good.

And coming is it to be evening and coming to be morning, the second day.

And saying is the Alueim, "Flow together shall the water from under the heavens to one place, and appear shall the dry land." And coming is it to be so. And flowing together is the water 'under the heavens to one place, and appearing is the dry land. And calling is the Alueim^{to}the dry part "land" [or "earth"] and^{to}the confluence of the water He calls "seas." And seeing is the Alueim that it is good.

And saying is the Alueim, "Verdant shall become the land with verdure; with herbage seeding seed 'for its from-kind and for its likeness.' and^a with the fruit tree whose seed is in it yielding fruit for its from-kind, on the land." And coming is it to be so. And forth is the land 'bringing verdure; herbage seeding seed for its from-kind, and for its likeness, and the 'fruit' tree whose seed is in it, yielding fruit for its from-kind, 'on the land.' And seeing is the Alueim that it is good.

13 And coming is it to be evening and coming to be morning, the third day.

And saying is the Alueim, "Become shall luminaries in the atmosphere of the heavens, 'to 'give light on the earth,' to separate between the day and^bthe night. And they come to be for signs and for appointments, and for days and years." And there come to be^{to}luminaries in the atmosphere of the heavens to 'give light on the earth. And coming is it to be so.

14 Ps83 7416-17 15

-2-5 Light 14-19 14
14 Ex256 2720 3514 Jr102

Gn. 1 Heavens and Earth, Readjustment, Living Soul²⁰ Land life²⁴

- 16 And making is the Alueim 'two 'great 'luminaries, 'the greater 'luminary for 'ruling the day, and 'the smaller 'luminary for 'ruling the night, and 'the stars. And bestowing 'them is the Alueim in the atmosphere of the heavens to 'give light on the earth, and to 'rule in the day and in the night, and to separate between the light and 'the darkness. And seeing is the Alueim that it is good. ^{Al u e im} ^{SUBJECT-or-to-s} ^(To-subjectors) ^{bestow givv} ^{Impersonation} ^{18 Ps83 1367}
- 19 And coming is it to be evening, and coming to be morning, the fourth day.
- 20 And saying is the Alueim, "Roam shall the water with the roaming, living 'soul, and the flyer shall fly over the earth on the face of the atmosphere of the heavens." 'And coming is it to be so.' And creating is the Alueim 'great 'monsters. And 'every 'living 'moving 'soul, with which the water roams, for their from-kind, and 'every winged flyer for its from-kind. And seeing is the Alueim that it is good. ^{6-8 Atmosphere=} ^{Water souls 20-23} ^{20 27 19 94 5 Lvl146} ^{21 Ps10425} ^{f-from-caused}
- 22 And blessing 'them is the Alueim, 'saying, "Be 'fruitful and increase and fill 'the water 'of the seas. And the flyer is to be increasing in the earth."
- 23 And coming is it to be evening and coming to be morning, the fifth day.
- 24 And saying is the Alueim, "'Bring forth' shall the earth the living 'soul for its from-kind, beast and moving animal and land life for its from-kind." And coming is it to be so. ^{9-13 Land=Land-} ^{life 24-31}
- 25 And making is the Alueim 'the land life for its from-kind, and 'the beast for its from-kind, and 'every moving animal of the ground for its from-kind. And seeing is the Alueim that it is good.
- 26 And saying is the Alueim, "Make will We humanity in Our image, 'and 'according to Our likeness, and sway shall they 'over the fish of the sea, and 'over the flyer of the heavens, and 'over the beast, and 'over all land 'life', and 'over every moving animal moving on the land." ^{huAdms LIKST} ^{26 27 51 3 96 Ps86} ^{Pr822-31Jnl14 Acl726} ^{ICl13-11 Col15 Hb13} ^{Ja39 Rv314} ^{27 27 18-24}
- 27 And creating is the Alueim 'humanity in His image. In the image of the Alueim He creates 'it. Male and female He creates 'them.
- 28 And blessing 'them is the Alueim. And saying to them is the Alueim, "Be 'fruitful and increase and fill 'the earth, and subdue it. And sway 'over the fish of the sea, and 'over the flyer of the heavens, and 'over the beast, and 'over all the earth, and 'over all life 'moving on the land."
- 29 And saying is the Alueim, "Behold, I give to you 'all herbage seeding seed, which is on the surface of the entire earth, and 'every 'tree which has in it the fruit of a tree seeding seed. For you it is coming to be for food. And for all 'land life, and for every flyer of the heavens, and for every moving animal on the land, which has in it a living soul, 'all green herbage is for food." And coming is it to be so.
- 31 And seeing is the Alueim 'all 'that He had made, and, behold, it is very good.
- And coming is it to be evening and coming to be morning, the sixth day.

Cessation 2^a Annals, Human Formation⁵ Food⁹ 17 Streams¹⁰ Serve¹⁵ 2

1 Dt426 Ps336 2P37 2

1-2-31 Readjustment-

Cessation 21-3 2

3
s 122 Ez2011 Hb44

Link 4

I e u e
Will-be-ing-was

11-23 Heavens and Earth=Annals 24-5026 2-4-25 Human 425-26 4-7 Man-Woman 18-25

s 111 12 20 24 74 5
jb3826 Ps902 10414 2P37

irrigates^aDRINKizes 6

7 120 319 23 722
Ps10314 Ec127 IC1545 7

Adm 1 = a.c. 5465

8 Plants 15 8

^aOdn LUXURY

s 323 24 416 Is513

9 Food 16-17 9

s 322 Pr318 1180 Jn648
51 58 Rv27 222 14

10 Rivers 11-14 10

irrigates^aDRINKizes

10 Rivers 11-14

^PPhish un DIFFUSER 11

^HChuile Traveller 12

11 1029 2518 Is157

^GGich un FORTH-RUSHER 13

Kush BURLY 14

^HChdql ONE-fleet

^AAshur PROGRESSING

^HPhrth FRUITS

8 Plants 15 15

16 324

16 32 9 Food 16-17 16

17 34 55 Ex1912 2112 17

Lv202 9 Nu1555 IK237

42 Ac530 Ro623 IP224

4-7 Man-Woman 18-25 18

And finished are the heavens and the earth and all their host.

And finishing is the Alueim, on the 'sixth' day, His work which He does. And ceasing is He 'on the seventh day from all His work which He does. And blessing is the Alueim 'the seventh day, and hallowing 'it, for in it He ceases from all His work, which the Alueim creates to make.

These are the genealogical annals of the heavens and the earth, 'when they were created.

In the day Ieue Alueim made the earth and the heavens, and every shrub of the field ere it is coming to be in the earth, and all herbage of the field ere it is sprouting, at that time Ieue Alueim does not 'bring rain on the earth, and there was no human to 'serve 'the 'ground.

^aYet humidity is ascending from the earth and irrigates 'all the surface of the ground.

And forming is Ieue Alueim 'the human of soil from the ground, and He is blowing into his nostrils the breath of the living, and becoming is the human^{to}a living ^asoul.

And planting is Ieue Alueim a garden in Eden, /in the east, and He is placing there 'the human whom He forms.

And 'furthermore' sprouting is Ieue Alueim from the ground every tree coveted 'by the ^Nsight and good for food, and the tree of the living in the midst of the garden, and the tree of the knowledge of good and evil.

And a stream is faring forth from Eden to irrigate 'the garden, and thence it is being parted and ^bcomes to four heads.

The name of the one is Pison. It is 'that surrounding 'the' entire land of 'Havilah, where there is gold, and the gold of 'that 'land is ^Sexceedinglyⁿ good. There is the pearl and the onyx stone. And the name of the second 'stream is Gihon. It is 'that surrounding 'the' entire land of Kush. And the name of the third 'stream is Hiddekel. It is 'that going east of Ashur. And the fourth 'stream, it is the Euphrates.

And taking is Ieue Alueim 'the human 'that He had formed' and is leaving him in the garden of Eden to 'serve it and to keep it.

And instructing is Ieue Alueim ^{on} the human, ^{to} saying, "From every tree of the garden, you are to eat, yea, eat. ^aYet from the tree of the knowledge of good and evil, you are not to be eating from it, for in the day you eat from it, to die shall you be dying."

And saying is Ieue Alueim, "Not good is it for the human for him to be alone. Make for him will I a helper as his complement." And 'furthermore' Ieue Alueim, having formed

Gn. 2-3 Annals, Heavens and Earth, Woman built²¹ Serpent³¹ Trees³

from the ground 'all 'field life and 'every flyer of the heavens, He is also bringing it to the human to see what he will call¹⁰ it. And whatever⁷ the human living¹⁹ soul is calling^{to} it, that is its name. And calling is the human the names for every 'beast and for 'every^o flyer of the heavens, and for all 'field life. ¹Yet for the human He does not find a helper as his complement.

And 'falling is a stupor on the human, caused by Ieue Alueim, and he is sleeping. And taking is He one 'of his angular organs and is closing the flesh under it. And Ieue Alueim is 'building¹ the angular organ, which He takes from the human, into a woman, and bringing her is He to the human. And saying is the human, "This was 'once 'bone 'of my bones and 'flesh from my flesh.¹⁰ This shall be called woman, for from 'her¹⁹ man is this taken." Therefore a man shall forsake 'his father and 'his mother and cling 'to his wife, and they 'two¹⁹ become^{to} one flesh. And coming are they two, the human and his wife, to be naked, 'yet are not shaming themselves.

And the serpent comes to be the craftiest 'of all 'field life which was made by Ieue Alueim. And saying is 'the serpent^o to the woman, "Indeed! 'Then the Alueim says, 'Not eat shall you from 'any tree of the garden'?"

And saying is the woman to the serpent, "From the fruit of the trees of the garden we are eating, 'yet from the fruit of the tree which is in the midst of the garden, the Alueim says, 'Not eat 'of it shall you, and not touch¹⁹ it shall you, lest you be dying."

And saying is the serpent to the woman, "Not to die shall you be dying, for the Alueim knows that, in the day you eat 'of it, 'unclosed shall be your 'eyes, and you become as the Alueim, knowing good and evil."

And seeing is the woman that the tree is good for food, and that it brings a yearning to the 'eyes, and is to be coveted as the tree to 'make one intelligent. And taking is she 'of its fruit and is eating, and she is giving, moreover, to her husband with her, and 'they are¹⁹ eating.

And unclosing are their 'eyes, they two, and knowing are they that they are naked. And sewing are they fig 'leaves¹⁹ and making for themselves girdle skirts.

And hearing are they 'the sound of Ieue Alueim walking in the garden in the windy part of the day. And hiding themselves are the human and his wife from the 'face of Ieue Alueim, in the midst of a tree of the garden.

And calling is Ieue Alueim to the human, and He is saying to him, "Adam! 'Where are you?"

And saying is he 'to Him,^o "The sound of Thee 'walking^o hear I in the garden, and fearful am I, for naked am I, and I am hiding."

And saying is He 'to him,^o "Did anyone tell^{to} you that you are naked? From the tree of which 'alone^o I instruct you to avoid eating, from it did you eat?"

- Estrangement¹⁴ Judging¹⁶ Leaving Eden²³ Cherubim²⁴ Cain⁴¹ 3-4**
18 Del36 Jb3133 12 And saying is the human, "The woman whom Thou gavest, withal, she gave to me from the tree and I am eating."
- 13 Woman 16 13** And saying is Ieue Alueim to the woman, "What is this you do?"
18 2C113 14
- And saying is the woman, "The serpent lured me and I am eating."
- 14 Estrangement 15 14** And saying is Ieue Alueim to the serpent, "'As you do this, most cursed are you /of every 'beast, and /of all 'field life. On your torso shall you go, and soil shall you eat all the days of your lives."
A*THAT 14 Is6525 Mt717
- 14 Estrangement 15 15** "And enmity am I setting between you and ^{bt}the woman, and between your ^Nseed and ^{bt}her ^Nseed. He shall hurt your ^Nhead and you shall hurt his ^Nheel."
15 177 2112 Ps419 Jnl318 Rol620 Ga316
- 13 Woman 16 16** 'And' to the woman He says, "Multiplying, yea, multiplying am I your grief and 'the groaning of' your pregnancy. In grief shall you bear sons.
16 Mt123 Lul31 Ga44 IC113 1T1214 15
- "Yet 'by your husband is your 'restoration,' and he shall rule 'over you."
- 8-12 Man 17-19 17** And to the human He says, "'As you hearken to the ^Nvoice of your wife, and are eating from the tree of which 'alone' I instruct you,¹⁰ saying not eat shall you from it, cursed shall be the 'ground 'when you 'serve it,' 'for your 'sakes.' In grief shall you eat of it all the days of your lives."
A*THAT 17 Ro819-23
- 18** And thorns and weeds shall it sprout for you, and you shall eat 'the herbage of the field. In the ^Nsweat of your ^Nface shall you eat 'your' bread, till your return to the ground, for from it are you taken, for ^Nsoil you are, and to soil are you returning."
19 face NOSES 19 27 Ps10314 Ecl18 127 IC1547 2Th310
- 7 Clothing 20-21 20** And calling is the human his wife's name Eve, for she becomes the ^Nmother of all the living.
NChue Living 20 41 2C118 1T1218 21
- And making is Ieue Alueim for Adam and for his wife tunics of skin, and is clothing them.
- 6 Trees 22-24 22** And saying is Ieue Alueim, "Behold! The human becomes as one of us,¹⁰ knowing good and evil. And now, lest he stretch forth his hand, moreover, and take /of the tree of the living, and eat and live for the eon—" And Ieue Alueim is sending him away from the garden of Eden to 'serve 'the ground whence he is taken. And He is driving out 'the human, and is causing 'him' to tabernacle 'at the east 'of the garden of Eden."
stretch SEND 23 24 29 414 16 1544 24 Ps801 991
- 1-5 Living Creatures-24** 'And He set' 'the cherubim, and 'a flaming sword turning itself, to keep 'the way of the tree of the living.
- 31-24 Failure 41-24 1-16 Sons 17-24** And the human knows 'Eve, his wife, and pregnant is she and is bearing 'Cain. And saying is she, "I 'acquire a man, 'Ieue!" And proceeding is she to bear 'his brother 'Abel. And coming is Abel to be the grazier of a flock, yet Cain becomes a 'server of the 'ground.
NChue Living 4 QIn Acquired AEbl Vanity 2 3 317 Jul1 3
- And coming is it, /at the end of days, that bringing is Cain, from the fruit of the ground, a present offering to Ieue. Abel also is bringing, he, moreover, from the firstlings of his flock, and from their fat. And heed is Ieue giving to
- 4 Lv38 4 Ps208 Hbl14 4**

Gn. 4 Annals, Heavens and Earth, Patriarchs, Adam, Failure

- Abel and to his present offering, ^{AEbl}yet to Cain and to his ^{Vanity} present offering He does not give heed. And ^{QIn}hot is to Cain's anger exceedingly, and ^{I e u e}falling is his face.
- And saying is ^{Will-be-ing-was}Ieue 'Alueim' to Cain, "Why is to your anger ^{7 Lv43 625 82}hot? And why does your face ^{2C521 Ep52}fall? Would you not, should you be ^{2C521 Ep52}doing well, ^{2C521 Ep52}lift it up? And should you not be ^{2C521 Ep52}doing well, ^{2C521 Ep52}at the opening a ^{2C521 Ep52}sin offering is reclining, and for you is its ^{2C521 Ep52}restoration.' And you are ruler ^{2C521 Ep52}over it."
- And saying is Cain to Abel, his brother, ^{2C521 Ep52}"Go will we to the field,"ⁿ And ^{2C521 Ep52}coming is it, ^{2C521 Ep52}at their coming to be in the field,^a ^{2C521 Ep52}rising is Cain ^{2C521 Ep52}against Abel, his brother, and killing him.
- And saying is ^{2C521 Ep52}Ieue 'Alueim' to Cain, "Where is Abel, your brother?" And saying is he, "I do not know. The keeper of my brother am I?" And saying is ^{2C521 Ep52}'the Alueim,' "What have you done? The ^{2C521 Ep52}voice of your brother's ^{2C521 Ep52}blood is crying to Me from the ground. And now, cursed are you ^{2C521 Ep52}by the ground, which opens ^{2C521 Ep52}its ^{2C521 Ep52}mouth wide to take your brother's ^{2C521 Ep52}blood² from your ^{2C521 Ep52}hand. ^{2C521 Ep52}As you are ^{2C521 Ep52}serving ^{2C521 Ep52}'the ^{2C521 Ep52}ground, ^{2C521 Ep52}it will not continue to give its vigor to you. A rover and a wanderer shall you become in the earth."
- And saying is Cain to ^{2C521 Ep52}Ieue 'Alueim,' "Too great is my depravity to ^{2C521 Ep52}bear. Behold, drive ^{2C521 Ep52}'me dost Thou out ^{2C521 Ep52}today off the surface of the ground, and from Thy ^{2C521 Ep52}face shall I be concealed, and become shall I a rover and a wanderer in the earth. And it ^{2C521 Ep52}comes that ^{2C521 Ep52}any²one finding me will kill me."
- And saying to him is ^{2C521 Ep52}Ieue 'Alueim,' ^{2C521 Ep52}"Not² so. ^{2C521 Ep52}any²one killing Cain, sevenfold shall it be avenged." And placing is ^{2C521 Ep52}Ieue 'Alueim' a sign for Cain, to avoid ^{2C521 Ep52}any²one finding him
- And forth is Cain faring from before ^{2C521 Ep52}Ieue 'Alueim,' and is dwelling in the land of Nod, east of Eden.
- And knowing is Cain ^{2C521 Ep52}'his wife and she is pregnant and bearing ^{2C521 Ep52}'Enoch. And ^{2C521 Ep52}coming is it that he is building a city, and calling is he ^{2C521 Ep52}'the name of the city as the name of his son, Enoch.
- And born to Enoch is ^{2C521 Ep52}'Irak, and Irak generates ^{2C521 Ep52}'Mehujael, and Mehujael generates ^{2C521 Ep52}'Methusael, and Methusael generates ^{2C521 Ep52}'Lamech.
- And Lamech is taking for himself two wives, the one named Adah, and the second named Zillah. And Adah is bearing ^{2C521 Ep52}'Jabal. He becomes the forefather of the tent dweller and the cattleman. And the name of his brother is Jubal. He becomes the forefather of all who ^{2C521 Ep52}'handle the harp and the shepherd's pipe. And Zillah, moreover, she bears ^{2C521 Ep52}'Tubalcain, a forger of every tool of copper and iron. And the sister of Tubalcain is Naamah.
- And saying is Lamech to his wives: "Adah and Zillah, hearken to my ^{2C521 Ep52}voice! Wives of Lamech, ^{2C521 Ep52}give ^{2C521 Ep52}'near to my saying! For a man killed I for my injury, And a boy for my welt.
- ^{2C521 Ep52}"As sevenfold is the avenging of Cain, ^{2C521 Ep52}"Then seventy and seven is Lamech's."

Adm 230	25 Sons 28 25	And knowing is Adam 'Eve,' 'his wife, again. And 'pregnant' is she and bearing a son. And calling is she 'his name Seth, 'saying,' "For set for me has the Alueim another 'seed instead of Abel, for Cain kills him."
	♂Chue Living	
	♂Shth Set	
	♂Qin Acquired	
#6 J1232	25 Sons 28 26	And to Seth, moreover, to him is born a son. And calling is he 'his name Enosh. Then 'this' one 'is wounded.' Yet he calls 'on the 'name of Ieue 'Alueim.'
	♂Anush MORTAL	
51-68 Progenitors 371-5026	51-5 Generation 61-8	
1 Mt1 Lu388 5		This is the scroll of the genealogical annals of Adam: In the day the Alueim created Adam, in the likeness of the Alueim He made 'him. Male and female created He them. And blessing 'them is He, and calling 'their name Adam in the day they are created.
Ro514 1C1522 45	2	
	♂Adm Lixest	
Adm 230 3		And living is Adam 'two' hundred and thirty years. And begetting is he one in his likeness, according to his image.
3 Ps515 Ro512-19	♂	And calling is he 'his name Seth. And coming are the 'days of Adam, after his begetting 'Seth, to be 'seven' 'hundred years. And begetting is he sons and daughters. And coming are all the 'days of Adam, which he lives, to be nine 'hundred 'r and thirty years. And he died.
	Al u elm	
	SUBJECT-OR-TO-3 5	
	(To-subjectors)	
	Adm 930	
56-81 Distinguished 64-7 6	♂ 426 7	And living is Seth 'two' 'hundred 'r and five years. And begetting is he 'Enosh. And living is Seth, after his begetting 'Enosh, 'seven' 'hundred 'r and seven years, and begetting is he sons and daughters. And coming are all the 'days of Seth to be nine 'hundred 'r and twelve years. And he died.
	Adm 435	
	♂	
	Adm 1132	
	Adm 625 9	And living is Enosh 'a hundred 'r and 'ninety years. And begetting is he 'Cainan. And living is Enosh, after his begetting 'Cainan, 'seven' 'hundred 'r and fifteen years. And begetting is he sons and daughters. And coming are all the 'days of Enosh to be nine 'hundred 'r and five years. And he died.
	♂Anush MORTAL 10	
	♂Qin n Acquisition	
	Adm 1340	
	Adm 795 12	And living is Cainan 'a hundred 'r and 'seventy years. And begetting is he 'Malaleel. And living is Cainan, after his begetting 'Malaleel, 'seven' 'hundred 'r and forty years. And begetting is he sons and daughters. And coming are all the 'days of Cainan to be nine 'hundred 'r and ten years. And he died.
♂Mell-Al Praise-of- 13		
	SUBJECTOR	
	Adm 1535	
	Adm 960 15	And living is Malaleel 'a hundred 'r and sixty 'r five years. And begetting is he 'Jared. And living is Malaleel, after his begetting 'Jared, 'seven' 'hundred 'r and thirty years.
J1rd Descended 16		And begetting is he sons and daughters. And coming are all the days of Malaleel to be eight 'hundred 'r and ninety-five years. And he died.
	Adm 1690	
	Adm 1122 18	And living is Jared a hundred 'r and sixty-two years. And begetting is he 'Enoch. And living is Jared, after his begetting 'Enoch, eight 'hundred years. And begetting is he sons and daughters. And coming are all the 'days of Jared to be nine 'hundred 'r and sixty-two years. And he died.
	♂Chnuk DEDICATOR 19	
	Adm 1922	
	Adm 1287 21	And living is Enoch 'a hundred 'r and 'sixty-five years. And begetting is he 'Methuselah. And 'walking is Enoch 'with the Alueim, after his begetting 'Methuselah, 'two' 'hundred years. And begetting is he sons and daughters.
♂Mthushich Dis-will- 22		
	SEND	
	Adm 1487 transferred	

Gn. 5-6 Annals, Patriarchs, Adam, Sons and Daughters²⁶ Noah's Sons³²

23 And coming 'are' all the 'days of Enoch to be three 'hun-^{Chnuk DEDICATOR}
 24 dred²⁴ and sixty-five years. And walking is Enoch 'with the²⁴ 2K211 Hbl15 Ju14
 Alueim. And not 'found' is he, for taken was 'he by the
 Alueim.

25 And living is Methuselah a hundred^{Adm 1474} and eighty-seven^{Mth u shlch=}
 26 years. And begetting is he 'Lamech. And living is Methu-^{DIE-will-SEND}
 selah, after his begetting 'Lamech, seven 'hundred^{Lmk To-REDUCE} and
 eighty-two years. And begetting is he sons and daughters.

27 And coming are all the 'days of Methuselah, 'which he
 lived, to be nine 'hundred^{Adm 2256} and sixty-nine years. And he
 died.^{Adm 1662}

28 And living is Lamech a hundred^{Adm 1662} and eighty-'eight' years.^{29 68 821}
 29 And begetting is he a son. And calling is he 'his name Noah.^{NCh Stop}
 to saying, 'This one will console us 'because of our 'doings,'
 and 'because of the grief of our 'hands, 'because of the

30 ground which Ieue 'Alueim' makes a curse." And living is
 Lamech, after his begetting 'Noah, five 'hundred^{Adm 2227} and 'sixty'-
 31 five years. And begetting is he sons and daughters. And
 coming 'are' all the 'days of Lamech to be seven 'hundred
 'and 'fifty-three' years. And he died.

32 And coming is Noah to be five 'hundred years of 'age. And
 begetting is Noah 'three sons, 'Shem, 'Ham, and 'Japheth.^{532 New Beginning 68}
^{56*son 32 101 1110}
^{Adm 2164 Shem}
^{8Shm PLACE of Name MChm WARM J1 phth ENTICED}

6 And 'coming is it that 'humanity starts to be multitudinous^{51-5 Generation 61-3}
 on the surface of the ground, and daughters are born to^{1 127 53}

2 them. And seeing are sons of the alueim 'the daughters of
 the human, that they are good, and taking are they for
 themselves wives 'of all whom they choose.

3 And saying is Ieue 'Alueim, 'Not 'abide' shall My spirit in
 the human for the eon, in 'that moreover, he is 'flesh. And
 come shall his 'days to be a hundred and twenty years." ^{Adm 810}

4 'aNow' the distinguished come to be in the earth in 'those^{56-31 Distinguished 64-7}
 days, and, moreover, afterward, coming are those who are
 sons of the alueim to the daughters of the human, and they
 bear for them. They are the masters, who are from the eon,
 mortals with the 'name.

5 And seeing is Ieue 'Alueim' that much is the evil of 'hu-
 manity in the earth, and every form of the devices of its
 'heart is but evil all its 'days. And 'regretting is Ieue 'Alue-
 6 im' that He made 'humanity 'on the earth, and grieving^{Al u eim}
 to His 'heart. And saying is Ieue 'Alueim, 'Wipe will I 'the^{SUBJECT-or-to-s}
 7 humanity, which I have created, off the surface of the^(To-subjectors)
 ground, from human unto beast, and unto the moving animal,
 and unto the flyer of the heavens, for I 'regret that I have
 made them."

8 "Yet Noah finds grace in the 'eyes of Ieue 'Alueim."^{532 New Beginning 68}
^{69-929 Forefathers 361-8} ^{69 Time 928-29}

9 These are the genealogical annals of Noah: Noah is a just^{9 522 24 71}
 man. Flawless became he in his generations. 'With the
 Alueim 'walks Noah.

10 And begetting is Noah three sons, 'Shem, 'Ham, and 'Ja-^{610 Sons 918-27}
 pheth.^{10 532 918 101 1Ch14}

Masters 6⁴ Humanity Corrupt¹¹ The Ark¹⁴ Provision for²¹ Enter 7⁷ 6-7

11-18 Condition 821-917 11

I e u e
Will-be-ing-was

Nch Stor

And being ruined is the 'earth before the Alueim, and being 'filled is the 'earth with wrong. And seeing is 'Ieue' Alueim 'the 'earth, and behold! Ruined is it, for ruining is all 'flesh 'its 'way on the earth. And saying is the Alueim to Noah, "The 'era of the end of all 'human' 'flesh is come before Me, for 'full is the 'earth with wrong 'because of their presence. Now behold Me ruining them 'with the earth.

614-22 Provision 820 14

14 Ex28 L349

Cubit=approx. 18 inches

16 711 86 16

17 Pz2910 17

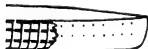
f-1FROM-cause

ss Hbl17 22

71-24 Enters 81-19 7

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4 86

Adm. 2.62 6

"Make for yourself an ark of sulphur 'wood. With 'nests shall you make 'the ark. And shelter 'it from the inside and from the outside 'with a sheltering coat. And this is 'how you shall make 'the ark: Three 'hundred cubits is the length of the ark, 'and fifty cubits its width, and thirty cubits its rise. 'Narrowing' you shall make it 'from the 'middle, and to a cubit shall you finish it from 'to above. And the opening of the ark you shall place in its side. With nether, second and third decks shall you make it.

"And I, behold Me bringing 'a 'deluge of water over the earth to wreck all 'flesh, which has in it the spirit of the living, from under the heavens. All 'that is in the earth shall expire.

"And I set 'up 'My covenant 'with you. And come do you to the ark, you and your sons and your wife and your sons' wives 'with you. And 'of every beast and 'of every moving animal and 'of every 'living animal 'of all flesh, a pair from all, are you to bring into the ark, to 'preserve alive 'with you. Male and female shall they be. 'Of 'every bird of the flyer for its from-kind, and 'of 'every' 'beast for its from-kind, 'and 'of every moving animal 'moving on' the ground for its from-kind. Pairs 'of all shall come to you, to 'preserve alive, 'male and female."

"And you, take for yourselves 'of all food which is being eaten, and gather it to you, and it comes to be for food for you and for them."

And doing is Noah according to all which 'Ieue' Alueim instructs 'him. So does he.

And saying is Ieue 'Alueim to Noah, "Come, you and all your household, into the ark, for 'you I see righteous before Me in 'this 'generation. 'Of every 'clean 'beast you are to take to you seven by seven, the sire and his dam, and 'of the beast which is not 'clean, of it a pair, the sire and his dam. And, moreover, 'of the 'clean flyer of the heavens seven by seven, male and female, 'and 'of the flyer which is not 'clean, of it a pair, male and female, to keep alive 'seed on the surface of the entire earth. For, seven days further, I will cause it to rain on the earth forty days and forty nights, and I will 'wipe 'every 'risen thing which I have made off the surface of the 'entire' ground."

And doing is Noah according to all which Ieue 'Alueim instructs him. And Noah is six 'hundred years of 'age. And the deluge of water comes to be on the earth. And coming is Noah, and his sons, and his wife, and his sons' wives 'with him, into the ark in view of the water of the deluge. 'Of the 'clean 'beast, and 'of the beast which is not 'clean, and 'of the flyer, and 'of every animal which is moving on

Gn. 7-8 Annals, Patriarchs, Noah, Enter Ark⁹ Deluge covers Earth²⁰

9 the ground, pair by pair they come to Noah into the ark, ^{Nch Stop} male and female, as ^{Al u e im} the Alueim instructs 'Noah.

10 And 'coming is it, 'after' seven 'days, ^{SUBJECT-or-to-s} ^(To-subjectors) ^{11 12 4925 Dt331s} ^{2K72 19 Ec123 Ls241s} ^{***MUCH} that the waters of the deluge come to be on the earth, in the six ^{13 1P320} hundredth¹³ year 'of Noah's 'life, in the second 'month, 'on the 'twenty-seventh¹⁴ day 'of the month. 'On this day rent are all the springs of the vast submerged chaos, and the ^{15 1P320} crevices of the heavens are opened, and ^{16 1P320} coming is the downpour on the earth forty days and forty nights.

13 'On this very day come Noah, and Shem, ^{17 1P320} Ham, and Japheth, ^{18 1P320} Noah's sons, and Noah's wife, and the three wives of his sons, ^{19 1P320} with them, into the ark, they and every 'living animal for its from-kind, and every 'beast for its from-kind, and every 'moving animal 'moving on the earth for its from-kind, and every 'flyer for its from-kind, every bird of every

15 ^{16 1P320} wing. And coming are they to Noah into the ark, pair by pair, 'of all ^{17 1P320} flesh, which has in it the spirit of the living.

16 And those coming, male and female 'of all ^{18 1P320} flesh, come as ^{19 1P320} the Alueim instructs 'him. And closing 'the ark' is Ieue 'Alueim' about him.

17 And ^{20 1P320} coming is the deluge forty days 'and forty nights' on the earth. And increasing are the waters, and lifting up 'the ark, and it is high above the earth. And having the mastery are the waters and they are increasing exceedingly on the earth, and going is the ark on the surface of the water. And the water has the mastery exceeding exceedingly on the earth. And covered are all the lofty 'mountains which are under the entire heavens. Fifteen cubits ^{21 1P320} above has the water the mastery, and covered are 'all' the mountains.

21 And expiring is all ^{22 1P320} flesh 'moving on the earth, 'of flyer, and 'of beast, and 'of living animal, and 'of every 'roaming animal 'roaming on the earth, and every 'human. Everyone which has the breath of the spirit of the living in his 'nos- ^{23 1P320} trils, 'of all ^{24 1P320} that were in the drained area, dies. And ^{25 1P320} wiped off is 'every 'risen thing which was on the surface of 'all' the ground, from human ^{26 1P320} to beast, ^{27 1P320} from moving animal ^{28 1P320} to the flyer of the heavens. And being ^{29 1P320} wiped are they from the earth. 'Yea, 'only' Noah is remaining, and what ^{30 1P320} is 'with him in the ark. And 'lofty' are the waters on the earth a hundred and fifty days.

8 ^{31 1P320} Now ^{32 1P320} mindful is the Alueim of 'Noah and 'every 'living animal and 'every 'beast 'and 'every 'flyer and 'every 'moving animal' which is 'with him in the ark. And the Alueim is causing a wind to pass over the earth, and subsiding are the waters. And being held in check are the springs of the submerged chaos and the ^{33 1P320} crevices of the heavens, and being shut up is the downpour from the heavens, and returning are the waters off the earth, going and returning. And abating are the waters ^{34 1P320} at the end of one hundred and fifty days.

4 And resting is the ark in the seventh month, 'on the 'twenty-seventh' day 'of the month, on the mountains of Ararat. And the waters ^{35 1P320} came to go and abate until the

71-24 Leaves 81-19

1716 2711



abating LACKING

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7 Lvl118 Dtl1414



RAVEN



DOVE

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9 stretchSENDING
12 moreadd

tenth 'month. In the 'eleventh month', 'on day one 'of the month, appear the 'heads of the mountains.

6 And it is bcoming, 'at the end of forty days, 'that opening
7 is Noah a 'porthole of the ark which he had made, and sending out is he 'a 'raven 'to see if the waters are slight'. And forth is it faring, 'to fare forth and 'not' to return till the drying of the water off the land.

8 And sending out is he 'a 'dove from 'him 'after it,' to see if the waters are slight over the surface of the ground. 'Yet not find does the dove a resting place for the sole of her foot, and she is returning to him to the ark, for the water is on the surface of the entire earth. And stretching forth is he his hand and taking her, and is bringing 'her to him into the ark.

10 And waiting is he further another seven days. And proceeding is he to send out the 'dove from the ark. And coming is the dove to him 'at eventide, and behold! A torn-off olive leaf is in its beak! And knowing is Noah that the waters are slight above the earth.

12 And waiting is he further another seven days, and 'once more' is sending out 'the dove, 'yet not any more to return to him further.

13 And bcoming is it, in the year six 'hundred and one 'of Noah's life,' in the first month, 'on day one 'of the month, drained are the waters off the earth. And away is Noah 'taking the 'covering of the ark, 'which he had made,' and seeing is he, and behold! Drained are 'the waters from' the surface of the ground. And in the second month, 'on the twenty-seventh day 'of the month, the earth is dry.

15 And speaking is 'Ieue' Alueim to Noah,¹⁰ saying, ¹⁶"Fare forth from the ark, you, and your wife, and your sons, and your sons' wives 'with you. 'Andⁿ every 'living thing which is 'with you 'of all 'flesh, 'of 'flyer, and 'of 'beast, and 'of every moving animal moving on the earth, bring forth 'with you. They also are to roam in the earth, and to be 'fruitful, and increase on the earth."

18 And forth is faring Noah, and his sons, and his wife, and his sons' wives 'with him. 'Andⁿ every 'living thing 'and every 'beast,' and every 'flyer, 'andⁿ every 'moving animal moving on the earth, 'by their families they fare forth from the ark.

614-22 Provision 820 20
Nch Stop
I e u e
Will-be-ing-was

And building is Noah an altar to Ieue 'Alueim,' and taking is he 'of every 'clean 'beast, and 'of every 'clean 'flyer, and is offering up ascent offerings 'on the altar.

821-22 Covenant 98-17 21
moreadd
#1 2S236
againadd

And csmelling is Ieue 'Alueim' a 'restful 'smell. And saying is Ieue 'Alueim' to His 'heart, "Not any more will I^{to} slight further 'the ground for the sake of 'humanity, for the form of the human 'heart is evil from its youth. Neither again will I^{to} smite further 'all living 'flesh,' as^w I have done. In the future, all the days of the earth, seedtime and

- Gn.9 Annals, Patriarchs, Noah, Shem, Ham, Japheth, Flesh for Food³
harvest, and cold and warmth, and summer and winter,
and day and night shall not cease."
- 9 And blessing is the Alueim 'Noah and 'his sons. And say-^{91 Blessing 7}
ing is He to them, "Be 'fruitful and increase and fill 'the
earth 'and subdue it."
- 2 "And the fear of you and dismay due to you shall ^bcome ^{2 Govern 6}
on every living animal of the earth, ^aeven on every flyer of
the heavens, ^aand in all which is moving on the ground,
3 and in all the fishes of the sea. Into your ^ahand are they
given.
- "And every moving animal which ^{it} is living is coming to ^{-3 Food 4-5}
be for food for you. As the green herbage I give to you 'all.
- 4 "Yea, only flesh ^awith its ^asoul, its blood, you shall not eat. ^{-3 Food 4-5}
5 Yea, and ^ayour blood for your ⁿsouls I will require. From ^{4 Hb922}
the ^ahand of every living animal will I require it, and from ^{require INQUIRE}
the ^ahand of ^ahumanity. From the ^ahand of a man's ⁿbrother
I will require the ⁿsoul of a ^ahuman. ^{shed POUR-OUT}
- 6 "The shedder of the blood of a ^ahuman, ^bby a human his ^{2 Govern 6}
blood shall be shed, for in the image of the Alueim has He ^{6 126}
made ^ahumanity.
- 7 "And you, be ^afruitful and increase, ^aand ^aroam in the ^{91 Blessing 7}
earth and ^asway^o in it."
- 8 And ^{sa}saying is the Alueim 'to Noah and to his sons ^{with} ^{821-22 Covenant 98-17}
him, ^{sa}saying, "And I, behold Me ^asetting up ^aMy covenant ^{set UPRAISING}
10 ^awith ^ayou and ^awith your seed after you and ^awith every ^{10 121 24 219 Lvl146}
^aliving ⁿsoul which is ^awith you, ^awith flyer ^aand ^awith beast
and ^awith all land life ^awith you, ^awith all faring forth from
11 the ark, for all the land life. And I ^aset up ^aMy covenant ^awith
you, ^athat not cut off shall all ⁿflesh be in the future ^bby the
waters of a ^adeluge, neither will there ^bcome a future deluge
^aof water^o to wreck the ^aentire^o earth."
- 12 And saying is ^aIeue^o Alueim ^ato Noah, ^a"This is the sign of ^{I e u e}
the covenant which I am giving between Me and ^{bt}you and ^{bt}Will-be-ing-was
every living ⁿsoul which is ^awith you for generations eonian:
13 ^aMy bow I ^abestow in a cloud, and it comes to be for a sign
14 of the covenant between Me and ^{bt}the ^aearth. And it ^bcomes,
^awhen I cloud over the earth with a cloud, ^athen appears
15 ^aMy^o bow in the cloud, and I am ^areminded of ^aMy covenant,
which is between Me and ^{bt}you and ^{bt}every living ⁿsoul in
all ⁿflesh, and there is not to ^bcome a future ^{to}deluge of ^awater
16 to wreck all ⁿflesh. And ^aMy^o bow ^bcomes in the cloud,
and I see it, to be ^areminded of the covenant eonian between
the Alueim and ^{bt}every living ⁿsoul in all ⁿflesh which is
17 on the earth." And saying is the Alueim to Noah, "This is
the sign of the covenant which I ^aset up between Me and ^{bt}set UPRAISING
all ⁿflesh which is on the earth."
- 18 And the sons of Noah who fare forth from the ark ^bare ⁿNeh ^{610 Sons 918-27}
Shem and Ham and Japheth. (And Ham, he is the father of ^{Shm PLACE or Name}
19 Canaan). These three are sons of Noah, and from these the ^{Chm WARM}
entire earth is scattered over. ^{Jl phth ENTICED}
- 20 And starting is Noah as a man who ^aserves^o the ground, ^{Knno SUBMITTER}
21 and planting is he a vineyard. And drinking is he ^aof the

Al u eim
SUBJECT-or-to-s
(To-subjectors)
Chm WARM

Shm PLACE or Name 23

IS2537 J115 IC1534 24

Knos SUBMITTER

J1phth ENTICED

69 Time 928-29 28

Nch STOP 29
Adm 2612

101-119 Sons 369-43

101-32 Nations 111-9

1- Shem 21-32

-1-Ham 6-20 -1 Japheth 2-5

1 610 713 918 1021 ICh14 5

Ez382 6

-1 Japheth 2-5 Gmr LAPSE Mmgug FROM-TOP 2

Mdi Measured J1un ('Ionian') Alishe Al-

equalizes TuThub1 DISINTEGRATION Mshk DRAW

T1Thirs ('Thrace') Ashknz ('Armenian') 3

Riphth 'RELAXED' ToThugrme 'Rib'

4 ICh17 6 Rv59 79 119 4

ThThrshish TOPAZ Kithiim Pounders 5

Rd nim DOWNED-ones

-1- Ham 6-20 6 Jr469 Ez2710 305 385 Na39

Chm WARM Cush BURLY Mmtr im Narrows

Phut (Lybia) Knos SUBMITTER 6

Sba Arouse Chuile Travailer

Sbth a 'Cease' Rome THUNDER Sbthka 7



Shba RETURN

Ddn FONDED

NNmrd 'Revolver' 8

Cush BURLY 9

Jr1616

10 119 Is111 10

Bb1 IN-DISINTEGRATION Ark LONG Akd Dart 11

Ok In AS-LODGE-IS Shn or Double-city

Ashur PROGRESSING

Nin u e PROPAGATELESS Rchb uth WIDE-will-be 12

Kich MATURITY

Ludi im GENERATORS 13

Leb im BLAZES Nphth im OPENED

wine and is drunk, and is exposing himself in the midst of his tent. And seeing is Ham (father of Canaan) 'the nakedness of his father, and, 'faring forth,' he is telling¹⁰ his two brothers¹² outside. And taking are Shem and Japheth 'a 'garment, and are placing it on the shoulders⁶ of the two, and they are going backward, and covering 'the nakedness of their father. And their faces were backward, and the nakedness of their father they did not see.

And waking is Noah from his wine, and he knows 'what his 'small son has done to him. And saying is he, "Cursed be Canaan! A servant of servants shall he become for his brothers." And saying is he, "Blest be Ieue, the Alueim of Shem, and Canaan shall become his servant. Entice will the Alueim¹⁰ Japheth, and tabernacle shall he in the tents of Shem. And become shall Canaan his servant."

And living is Noah after the deluge three 'hundred^{7r} and fifty years. And coming are all the 'days of Noah to be nine 'hundred^{7r} and fifty years. And he died.

10 And these are the genealogical annals of the sons of Noah, Shem, Ham, and Japheth. And sons are being born to them after the deluge.

The sons of Japheth: Gomer and Magog and Media and Javan 'and Ellsha,' and Tubal and Meshech and Tiras.

And the sons of Gomer: Ashkenaz and Riphath and Togarmah.

And the sons of Javan: Ellshah and Tharshish, Kittim and 'Rodanim.' From these are parted the coastlanders of the nations 'among their lands, each man to his 'tongue, to their families, in their nations.

And the sons of Ham: Cush and Mizraim and Phut and Canaan.

And the sons of Cush: Sebah and Havilah and Sabtah and Raamah and Sabtechah.

And the sons of Raamah: Sheba and Dedan.

And Cush generates 'Nimrod. He starts to become a master in the earth. He becomes a master hunter before Ieue 'Alueim.' Therefore is it being said, "As Nimrod, the master hunter before Ieue." And coming is the beginning of his kingdom to be Babel and Erech and Accad and Calneh, in the land of Shinar. (From that 'land fares forth Ashur, and building is he 'Nineveh and 'Rehoboth city, and 'Calah, and 'Desen' between Nineveh and^{6t} Calah. That 'city is 'great.)

And Mizraim generates 'Ludim and 'Anamim and 'Lehabim and 'Naphtuhim

Gn.10-11 Annals, Patriarchs, Noah's Sons, Shem's Sons²¹

- 14 and 'Pathrusim and 'Casluhim, whence ^{PPhthrs im} ^{QKs leh im} COVER-SMOOTHS
fare forth the Philistim and 'Caphthorim. ^{PbPhlshth im} Distinguished-SET-ites
- 15 And Canaan generates 'Sidon, his first- ^{QKph thr im} 'Spheres' ^{S1Tzid un} Provision
born, and 'Heth and 'the Jebusite and 'the ^{HChth Dismay} ^{J1bus i} TRAMPLER-ite
17 Amorite and 'the Girgashite and 'the Hi- ^{AAmr i} Savite ^{QGrgh i} Sojourn-CLOSE-ite
18 vite and 'Arkite and 'the Sinite and 'the ^{H1Chui i} Living-ite ^{AOrq i} GNawite ^{BSin i}
Arvadite and 'the Zemarite and 'the Ha- THORN-BUSH-ite ^{AArud i} 'Sway-over-ite'
mathite. And afterwards the families of ^{ZTzmr i} Wool-ite ^{HChmth i} WARM-th-ite
19 of the Canaanite are scattered. And coming ^{QKno n} SUBMITTER
is the boundary of the Canaanite to be ^{14 Dt223} ^{Jr474} ^{Am97} ^{16 2S56-9} ^{Ez163} ⁴⁵
from Sidon, as you come toward Gerar ^{S1Tzid n} Provision ^{QGrr} Chew
unto Gaza, as you come toward Sodom ^{QAOze} STRENGTH ^{QSDm} Founded
and Gomorrah and Admah and Zebolim, ^{GOmr e} OMER ^{ADme e} LIKEST ^{ZTzbo im} STREAKS
unto Lasha. ^{LSho} SAFE

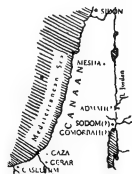
- 20 These are the sons of Ham, 'by their ^{HChm} WARM
families, 'by their 'tongues, in their lands,
in their nations.

- 21 And to Shem sons are born. Moreover, ^{1- Shem 21-32} ^{SShm} PLACE or Name
he is the forefather of all the sons of ^{21 532 924} ¹⁰¹
Eber. He is a brother of Japheth, the ^{EObr Pass} ^{J1phth} ENTICED ^{1dest} GREATEST
22 eldest. The sons of Shem: Elam and ^{EOilm} Obscurity ^{AAshur} Progressing
Ashur, and Arphaxad and Lud and Aram ^{AArphk shd} 'Lion-SPOUT-DEPRIVE' ^{LLud} GEN-
'and Cainan.' ^{ERATOR} ^{AArm} HEIGHT ^{QQuin n} NESTER or
23 And the sons of Aram: Uz and Hul and ^{Acquirer} ^{Uz} FIX or Counsel ^{HChul} Sand
Gether and Mash. ^{MMsh} REMOVE ^{23 Jb115} ^{17 211}
24 And Arphaxad 'generates Cainan and ^{AArphk shd} 'Lion-SPOUT-DEPRIVE' ^{QQuin n}
Cainan' generates 'Shelach, and Shelach ^{NESTER or Acquirer} ^{EObr} PASS
generates 'Eber. ^{24 1413}

- 25 And to Eber two sons are born. The ^{PPhlg} DISTRIBUTE
name of 'one is Peleg, for in his days the
'land was distributed. And the name of
his brother is Joktan. ^{J1qtn} SMALLER

- 26 And Joktan generates 'Almodad and ^{Almu dd} COMPRESSING-FOND ^{SShlph} PULL
'Sheleph and 'Hazarmaveth and 'Jerah, ^{HChtrz muth} ENVIRON-of-DEATH ^{J1rch} Spirited
27 and 'Hadoram and 'Uzal and 'Diklah, ^{HEdurm} OBTUDING-HIGH ^{UAuzl} DEPARTING
28 and 'Obal and 'Abimael and 'Sheba,²⁹ and ^{AAb im al} FATHERS-SUBJECTOR ^{SbShba} RETURN
29 'Ophir and 'Havilah and 'Jobab. All these ^{QAuphir} ASH ^{HChuile} 'Travailer' ^{J1u bb} Interior
30 are sons of Joktan. And coming is their ^{MMisha} SALVATION
dwelling to be from Mesha, 'till^o you come ^{SSphre} NUMBERER
toward Sephar, a mountain of the east.

- 31 These are the sons of Shem, 'by their ^{NCh} STOP
families, 'by their 'tongues, in their lands,
'by their nations.
32 These are the families of the sons of
Noah 'by their genealogical annals, in
their nations. And from these the 'coast-
landⁿ nations are parted in the earth after
the deluge.



- 11 'Now coming is the entire 'earth to be of one 'lip, 'all' of ¹¹¹ Unity 6-7
one 'speech.

- 2 And 'coming is it in their journey from the east, 'that ² People 8-9
they are finding a valley in the land of Shinar, and dwelling ^{SShn} or Double-city
there are they.

The People a Unity¹¹ Shinar² Babel⁸ Scattered⁹ Shem's Sons¹⁰ 11

3-4 Building 5 3

mo id brick

asp clay (trunamity)

2 S1231

4 108-10 122 4

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SUBJECT-or-to-s

(To-subjectors)

I e u e

Will-be-ing-was

3-4 Building 5 5

And saying are they, each man to his associate, "Pritheel! Let us mold bricks and burn them with a burning." And coming is the brick to be their¹⁰ stone, and asphalt becomes their¹⁰ mortar.

And saying are they, "Pritheel! Bulld will we for ourselves a city and a tower^a with its^a head in the heavens, and make for ourselves aⁿ name, lest we are scattering over the surface of the entire earth."

And descending is Ieue to see the city and the tower which the^a sons of humanity build.

1 Unity 6-7 6

And saying is Ieue, "Behold! One people is it. And one^a lip is for them all. And this they started to do! And now nothing will be defended from them of all^w that they will plan to do. Pritheel! Descend will We, and there disintegrate their^a lip, ^wthat they may not^a hear each man^w the^a lip of his associate."

2 People 8-9 8

8 Ac81

B bl IN-DISINTEGRATION 9

9 Jb512 Ac24 Rv79

See map page 53.

And scattering them is Ieue thence on the surface of the entire earth. And leaving off are they building the city and the tower.ⁿ Therefore its name is called Babel, for there Ieue disintegrates the^a lip of the entire^a earth. And thence Ieue 'Alueim' scatters them over the surface of the entire earth.

1110-26 Chosen 2519-3529

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Adm 2399 12

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Adm 2859

Adm 2659 14

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Adm 2989

Adm 2793 16

Phlg DISTRIBUTOR 17

16 1024 25

17 Lu335

Adm 3063

Adm 2923 18

80rou GRAZER 19

Adm 3132

Adm 3055 20

80Shr u g INTERWINER 21

80 Lu335

Adm 3262

10-25 Progenitor 26 8Shm PLACE or NAME AArphkshd 'Lion-SPOUT-DEPRIVE'

'And these are the genealogical annals of Shem: Shem is a hundred years of age, and begetting is he 'Arphaxad two years after the deluge. And living is Shem after his begetting 'Arphaxad five hundred years. And begetting is he sons and daughters. 'And he died.'

And Arphaxad lives 'a hundred and' thirty-five years, and he is begetting 'Cainan.' And living is Arphaxad after his begetting 'Cainan' four hundred^{yr} and three years. And begetting is he sons and daughters. 'And he died.'

'And living is Cainan a hundred and thirty years, and begetting is he Shelach. And living is Cainan after his begetting Shelach three hundred^{yr} and thirty years, and begetting is he sons and daughters. And he died.'

And living is Shelach 'a hundred andⁿ thirty years, and begetting is he 'Eber. And living is Shelach after his begetting 'Eber 'threeⁿ hundred^{yr} and 'thirtyⁿ years, and begetting is he sons and daughters. 'And he died.'

And living is Eber 'a hundred andⁿ thirty-four years and begetting is he 'Peleg. And living is Eber after his begetting 'Peleg 'two hundred^{yr} and seventyⁿ years, and begetting is he sons and daughters. 'And he died.'

And living is Peleg 'a hundred andⁿ thirty years, and begetting is he 'Reu. And living is Peleg after his begetting 'Reu two hundred^{yr} and nine years, and begetting is he sons and daughters. 'And he died.'

And living is Reu 'a hundred andⁿ thirty-two years, and begetting is he 'Serug. And living is Reu after his begetting 'Serug two hundred^{yr} and seven years, and begetting is he sons and daughters. 'And he died.'

Gn. 11-12 Annals, Patriarchs, Terah, Abram's Call 12¹ Promised Seed³

- 22 And living is Serug 'a hundred andⁿ thirty years, and Adm 3185
 23 begetting is he 'Nahor. And living is Serug after his beget-^gShrug INTERTWINER
 ting 'Nahor two 'hundred years, and begetting is he sonsⁿNch ur SNORTER
 and daughters. 'And he died.ⁿ Adm 3385
- 24 And living is Nahor 'seventyⁿ-nine years, and begetting Adm 3264
 25 is he 'Terah. And living is Nahor after his begetting 'TerahⁿTh reh GIVE-spirit
 a hundred^{yr}and 'twenty-nine' years. And begetting is he
 sons and daughters. 'And he died.ⁿ Adm 3393
- 26 And living is Terah seventy years, and begetting is heⁿ10-25 Progenitor 26
 'Abram, 'Nahor, and 'Haran. Adm 3394
 1127-2511 Hindrance 2512-18 1127-2219 Isaac Birth 256-11 1127-123 Seed 221-19
- 27 And these are the genealogical annals of Terah: Terah be-^gAbrm FATHER-HIGH
 gets 'Abram, 'Nahor, and 'Haran; and Haran begets 'Lot. Ern PROMINENT
 28 And Haran died^{on}in the presence of Terah, his father, inⁿLut WRAPPER
 the land of his birth, in Ur of the Chaldeans. Uur LIGHT
- 29 And taking are Abram and Nahor to themselves wives. ObK shd im 'Demoniacal!
 The name of Abram's wife is Sarai, and the name of Na-ⁿShr i My-regarded-one
 hor's wife is Milcah, the daughter of Haran, the father ofⁿMlke Queen
 30 Milcah and the father of Iscah. 'Yet coming is Sarai to beⁿIske OVERSHADOWER
 barren. No child is hers.
- 31 And taking is Terah 'Abram, his son, and 'Lot, the son ofⁿAc71-5
 Haran, his son's son, and 'Sarai, his daughter-in-law, wife
 of Abram, his son, and faring forth is 'heⁿ'with them fromⁿOKnon SUBMITTER
 Ur of the Chaldeans, to go to the land of Canaan. AndⁿUur LIGHT
 coming are they as far as Charan, and dwelling there areⁿfar FURTHER
 they. OnChrn HEATED
- 32 And coming are 'all' the 'days of Terah to be two 'hun- Adm 3469
 dred^{yr}and five years. And dying is Terah in Charan.
- 12 'Now saying is Ieue to Abram, "Go^{to}you from your landⁿ1244 Js242 Hb118
 and from your kindred and from your father's house to theⁿI e u e
 land which I shall show you. And make you will I into aⁿWill-be-ing-was
 great nation, and bless you will I and make 'your 'nameⁿ# Ex6-8
 great, and become must you a blessing. And bless those willⁿ# 5024
 I who bless you, and those making light of you will I curse.
 And blest in you 'and in your 'seed' are all the families of
 the ground." Adm 3469 124-9 Sojourn 2122-34
- 4 And going is Abram as^{to}Ieue speaks to him. And going
 'with him is Lot. And Abram was seventy-five^{yr}years of
 5 'age'when he fares forth from Charan. And taking is Abram
 'Sarai, his wife, and 'Lot, his brother's son, and 'all their
 goods which they got, and 'every' 'soulⁿwhich they make
 their own in Charan, and forth are they faring to go toward
 the land of Canaan. And coming are they to^dthe land of
 Canaan.
- 6 And passing is Abram into the land as far as the placeⁿfar FURTHER
 of Shechem, as far as the 'high' oak. And the CanaaniteⁿBhShkm BACK
 is then 'dwelling' in the land. # 137 3320
- 7 And appearing is Ieue to Abram and is saying 'to him,ⁿSee map page 57.
 "To your 'seed am I giving 'this 'land." And building isⁿ# 2819 356 483 Js162
 8 'Abram' there an altar to Ieue, Who 'appeared to him. And
 shifting is he thence toward the mountain 'on the east 'ofⁿ1813 Jd123 26
 Beth-El, and 'there' is stretching out his tent, with Beth-ElⁿBith-AI House-
 'on the seaward side, and Ai 'on the east, and building is heⁿof-SUBJECTOR
 'atⁿAt Rubbish-haap



Canaan⁵ Altar built⁸ Famine¹⁰ Egypt¹⁰ Lot Separates¹³ 12-13

^AAbrm FATHER-HIGH
131 # 9

there an altar to leue. And calling is he 'on the "name of leue. And journeying goes Abram. And the journey is toward the south-rim.

1210-20 Denial 201-18 10

^Mtzr im Narrows
10 261 4154 Rul1

2S211 1K182 11

^PShri My-REGARDED-one

^Mtzr i Narrows-ites

13 2012 13

And ^bcoming is a famine in the land. And down is Abram going to^d Egypt to sojourn there, for 'heavy is the famine in the land.

And ^bcoming is it, as ^w'Abram' nears to come to^d Egypt, ^athat saying is 'Abram' to Sarai, his wife, "Behold, pray! I know that a woman of lovely appearance are you, and when it ^bcomes that the Egyptians see 'you and say, 'His wife is this,' ^athen they will kill 'me, ^ayet 'you they will keep alive. Say, pray, that my sister are you, that it may be well 'with me 'for your sake, and ⁱⁿlive may my "soul due to you."

14 And ^bcoming is it, as Abram comes to^d Egypt, ^athat the Egyptians see 'the woman, that very lovely is she. Seeing 'her also are the chiefs of Pharaoh, and they praise 'her to Pharaoh, and the woman is ^cbeing taken to Pharaoh's house.

16 And to Abram is he good 'for her sake. And ^bcoming is he to have a flock 'and a very 'heavy' herd of 'cattle' and asses and menservants and maids and jenny-asses and camels.

17 And touching is leue 'Alueim' 'Pharaoh with contagions, great 'and evil,' also 'his household, ^{on}in the matter of Sarai, Abram's wife. And calling is Pharaoh to Abram and is saying, "What is this you do to me? Why did you not tell^{to} me that she is your wife? Why did you say, 'My sister is she'? And I am taking 'her to me for a wife! And now, behold your wife 'before you.' Take her and go."

20 And instructing is Pharaoh the mortals ^{on}concerning 'Abram.' And sending 'him away are they, 'his wife and 'all 'that is his, 'and Lot with him."

^PPhroe (Hb. UNCOVERED)

Al u eim
SUBJECT-or-to-s
(To-subjectors;
matter word



131-13 Separation 219-21 13

1 129 # 128

^Bith-Al House- 2
of-SUBJECTOR

^fas FURTHER

^b between 4

^AOi Rubbish-heap

7 1412 7

^CKnori SUBMITTER

^PPhrzi VILLAGE-ite

^Lut Wrapper 8

And up is Abram going from Egypt, he and his wife and all ^wthat is his, and Lot with him, to^d the south-rim.

And Abram is very 'heavy in 'cattle, in 'silver, and in 'gold. And going is he, 'in his journeyings from the south-rim, ^aas far as Beth-El, as far as the place where his tent came to be 'at the start, between Beth-El and ^{bt} Ai, to the place of the altar which he made there 'at the first. And there calling is Abram 'on the "name of leue.

5 And, moreover, Lot, who is 'going 'with Abram, ^bcomes to 'have a flock and a herd and tents. And not 'bearing is the land 'their^{to}dwelling together, for coming are their goods to be many and they cannot^{to}dwell together. And ^bcoming is a contention between the graziers of Abram's cattle and ^{bt}the graziers of Lot's cattle. And the Canaanite and the Perizzite are then dwelling in the land.

And saying is Abram to Lot, "There must not, pray, come to be contention between me and ^{bt}you, and between my graziers and ^{bt}your graziers, for mortals, brethren are we. Is not the entire land before you? Be parted, pray, from ^{on}me. If to the left, ^ato the right will I 'go. And if to the right, ^ato the left will I 'go."

^bas DISK 10

And lifting is Lot 'his eyes and is seeing 'all the basin of

Gn. 13-14 Annals, Patriarchs, Terah, Lot to Jordan Basin¹¹

the Jordan, for all that it was irrigated before Ieue wrecked
 'Sodom and 'Gomorra, as the garden of Ieue 'Alueim,⁹ as
 11 the land of Egypt as you come to⁴ Zoar. And choosing is
 Lot for his 'all the basin of the Jordan. And journeying is
 Lot¹ east. And being parted are they, each man from^{on} his
 12 brother. Abram dwells in the land of Canaan, and Lot
 dwells in the cities of the basin. And tenting is he as far as
 13 Sodom. "Now the mortals of Sodom are 'evil and sinners
 'against Ieue 'Alueim⁹ exceedingly. See map page 54.

1314-18 Fulfillment 211-8

14 And Ieue 'Alueim⁹ says to Abram after Lot was parted
 from^{with} him, "Lift your eyes, pray, and see. From the place
 where you 'now⁹ are, northward and toward the south-rim
 15 and eastward and seaward, for 'all the land which you are
 seeing, to you am I giving it, and to your 'seed, till the eon.
 16 And I make 'your 'seed as the soil of the land. ^wCould a
 man^{to} count 'the soil of the land, moreover, then your 'seed
 17 shall be counted. Rise, walk in the land,^{to} its length and ^{to} its
 width, for to you am I giving it, 'and to your 'seed, for the
 18 eon." And tenting is Abram, and coming and dwelling
 among the oaks of Mamre, which are in Hebron. And build-
 ing is he there an altar to Ieue.

1922

s 1520 Dt211 20 311 13 Js124 1312

141-24 Sodom, Lot 18-16-1938

14 And 'coming is it in the days of 'the reign of⁹ Amraphel,
 king of Shinar, and⁹ Arioch, king of Ellasar, and⁹ Chedor-
 2 laomer, king of Elam, and Tidal, king of nations, that they
 make war 'with Bera, king of Sodom, and 'with Birsha,
 king of Gomorrah, 'andⁿ Shinab, king of Admah, and Shem-
 eber, king of Zebaiim, and the king of Bela. (It is now Zoar.)
 3 All these are joined^{to} at the vale of the 'salt⁹ fields. (It is now
 4 the salt sea.) Twelve years they serve 'Chedorlaomer, and
 5 "inⁿ the thirteenth year they revolt. And in the fourteenth
 year comes Chedorlaomer and the kings which are 'with
 him, and smiting are they 'the Rephaim in Ashteroth Kar-
 naim, and 'the 'strong nations 'with them⁹ and 'the Emim
 6 in the Shaveh towns, and 'the Horites in the 'mountainsⁿ of
 Seir, as far as 'the terebith of⁹ Paran, which is^{on} at the
 wilderness. See map page 60. 6 Dt212

7 And returning are they and coming to En-Mishpat (It
 is now Kadesh). And smiting are they 'all the 'chiefs⁹ of
 the Amalekites and, moreover, 'the Amorites 'dwelling in
 Hazezon-tamar.

8 And forth is faring the king of Sodom and the king of
 Gomorrah, and the king of Admah and the king of Zebaiim
 and the king of Bela (It is now Zoar). And arranging 'them-
 selves are they for battle in the vale of the 'salt⁹ fields,
 9 'with Chedorlaomer, king of Elam, and Tidal, king of na-
 tions, and Amraphel, king of Shinar, and Arioch, king of
 Ellasar—four kings 'with 'five.

10 And the vale of 'salt⁹ fields had wells, asphalt wells. And
 fleeing are the king of Sodom and 'the king of⁹ Gomorrah,
 and falling are they there, and the 'remainder flee toward
 11 the mountain. And taking are they 'all the goods of Sodom
 12 and Gomorrah and 'all their food, and are going. And tak-

1312

Battle⁸ Lot Captured¹² Abram rescues¹⁶ Star seed promised¹⁵ 14-15

^LLut Wrapper

^AAbrm FATHER-HIGH

13 3914 4112 Nu2424 13

^HObri Passer

^MMvra 'Bitterness'

^AAmr i Sayite

^AAshkul Cluster 14

14 125

^FFURTHER 15

^DDn ADJUDICATE

^HChube FONDLE

^DDumshq SUFFICE- 16

RUN-ABOUT

See map page 60.

17 251818 17

^OKdr lomr 'ONSLAUGHT-

SWALLOW-bitter'

^HShShue Compensate

^MMlk itzdg KING-JUST 18

^HShlm Welfare 19

18 Nu2416 Dt328 Ps92

8318 Lul76 Hb71-4 20

^SSdm FOUNDED 21

ing are they 'Lot, Abram's brother's son, and 'all' 'his goods, 'for he was dwelling in Sodom, and they are going. And coming is one who was 'delivered, and he is telling¹⁰ Abram, the Hebrew. 'Now he is tabernacling among the oaks of Mamre, the Amorite, brother of Eshcol and brother of Aner. And they are possessors of a covenant with Abram.

And hearing is Abram that 'Lot, 'his 'brother, is captured. And 'numbering' is he 'those dedicated to him, born in his household, three 'hundred and eighteen, and is pursuing 'them' as far as Dan. And, being apportioned, 'falling is' his force on them by night, he and his servants. And smiting them is he, and pursuing them as far as Hobah, which is 'to the left 'of Damascus. And restoring is he 'all the goods 'of Sodom,' and, moreover, he restored 'Lot, his 'brother, and his goods, and moreover, 'the women and 'the people.

And his goods is faring the king of Sodom to meet him, after his return from smiting Chedorlaomer and 'the kings who were 'with him, 'at the vale Shaveh (It is now the vale of the king).

And Melchizedek, king of Salem, 'brings forth bread and wine. And he is a priest for the Al Supreme. And blessing is he 'Abram,' and is saying, "Blest is Abram 'by the Al Supreme, Owner of the heavens and the earth. And blest is the Al Supreme, Who awards your foes into your 'hands.'" And giving is he to him tithes from all.

And saying is the king of Sodom to Abram, "Give to me the 'souls, 'yet the goods¹⁰ you take."

22 And saying is Abram to the king of Sodom, "High 'hold I 'my hand to swear to Ieue, the Al Supreme, Owner of the heavens and the earth. If it be more 'than a thread 'or even a sandal lacing, 'or if taking am I from anything which is yours, 'then will you not say, 'I enrich 'Abram'? But, apart is this from what the lads eat, and the portion of the mortals who went 'with me: Aner, Eshcol, and Mamre. They shall take their portion."

^OOB FURTHER 23

I e u e 24

Will-be-ing-was

See map page 60.

151-21 Faith Covenant 181-16- 1-6 Object, Seed 7-21

^MMatters-words

1 Nu244 16 Ez137 Jn858

^DDumshq SUFFICE- 2

RUN-ABOUT

^RAliozr MY-SUBJECTOR-

HELPS 3

15 After 'these 'matters 'came the word of Ieue to Abram in a vision, 'to saying, "You must not fear, Abram! I am your 'Shield, your exceedingly increased 'Hire."

And saying is Abram, "My Lord Ieue, what art Thou giving to me, 'when I am going heirless, and the 'son 'running about' my house, he is Damascus Eliezer?"

And saying is Abram, "Behold! To me no seed have You given. And behold! A 'son of my household is to enjoy 'my tenancy."

4 And, behold! The word of Ieue comes to him, 'to saying, "Not this one is to enjoy your tenancy, but rather one who shall fare forth from your 'bowels, he is to enjoy your tenancy." And forth is He 'bringing 'him 'outside and saying, "Look, pray, toward the heavens and number the stars, if you can 'to number 'them." And saying is He to him, "Thus shall your 'seed become."

^EE 69 71 Ro1017 6

And 'Abram' believes in Ieue 'Alueim,' and reckoning it is He to him for righteousness.

Gn. 15-16 Annals, Patriarchs, Terah, Covenant made with Abram¹⁸

7 And saying is He to him, "I am Ieue 'Alueim' Who ¹⁻⁶ Object, Land 7-21
brought you forth from Ur of the Chaldeans, to give to ^UAur LIGHT
you "this 'land to tenant it." See map page 56. ^{OK}shd im 'Demoniacal

8 And saying is he, "My Lord Ieue, whereby am I to know
that I am to enjoy its tenancy?"

9 And saying is He to him, "Take for Me a heifer in her third year, and a goat in her third year, and a ram in his third year, and a turtledove, and a fledgling."

10 And taking is he for Him 'all these and sundring 'them
is he in the midst, and is putting each sundered part to
11 meet its associate. "Yet 'the 'birds" he did not sunder. And
descending are the birds of prey on the 'severed' cadavers,
"yet Abram 'is sitting by' and turning 'them back.

12 And, at the ^bcoming of the setting ^cof the sun, a stupor ^dfalls on Abram. And, behold! The dread of a great darkness ^eis ^ffalling on him.

13 And saying is He to Abram, "Knowing, yea, knowing are
you that a sojourner is your seed to become in a land not
theirs, and they are to serve them. ^aYet evil shall they do to
14 them' and humiliate them four hundred years. Moreover,
also, the nation which they are serving will I adjudicate. And
afterward they are to fare forth hither' ^owith great goods.
15 ^aYet you shall come to your forefathers in peace, ^aand' be
16 entombed at a good grey-haired age. And in the fourth
generation they shall return hither, for the depravity of the
Amorites has not been repaid hitherto." ^AAmri Sarite

17 ^aWhen the sun ^bcomes to set, and twilight ^bcomes, ^athen, ^{***}twing, coming
behold, a smoking stove, and a torch of fire which passes
between ^cthese ^csevered parts.

18 In that 'day Ieue 'contracted a covenant 'with Abram,^{to} 20 137 145 Ex332 Js310
saying, "To your 'seed I give 'this 'land, from the stream of ^{tar}FURTHER
Egypt as far as the great 'stream, the stream Euphrates, ^{2M}tz im NARROWS
19 the Cainite and 'the Kenzite and 'the Kadmonite²⁰ and the ^{bu}Phrth FRUITS
21 Hittite and 'the Perizzite and 'the Rephaim and 'the Amor- ^{ka}Qdm ni Easternite
ite and 'the Canaanite 'and 'the Hivite' and 'the Girgashite ^{Hi}Chth i Dismay-ite
and 'the Jebusite."

16 ^aNow Sarai, the wife of Abram, does not bear for him.
^aYet an Egyptian maid ^bhas she and her name is Hagar.
2 And saying is Sarai to Abram, "Behold, pray! I ^cleue restrains
me from bearing. Come, pray, to my maid. Perhaps I will
be built ^dby her." And hearkening is Abram to the ^evoice of
Sarai.

3 And taking is Sarai, the wife of Abram, 'Hagar, the
Egyptian, her maid, 'at the end of ten years 'of Abram's
dwelling in the land of Canaan, and giving 'her is she to
4 Abram, her husband, for his^twife. And coming is he to
Hagar, and pregnant is she becoming. And seeing is she
that she is pregnant, and lightly esteemed is her mistress in
her ^aeyes.

5 And saying is Sarai to Abram, "My wrong comes on you. I, I gave my maid into your ⁿbosom. And seeing is she that she is pregnant, and lightly esteemed am I in her ^aeyes. Judging is leue ^o'Alueim between me and ^{bt} ^{pa}her."

⁶ And saying is Abram to Sarai, "Behold, your maid is in



Sarai and Hagar 16³ Hagar runs away⁶ Covenant 17⁴ 16-17

your 'hands.' Do to her what is 'good in your 'eyes." And Sarai is humiliating her, and away is she running from her 'face.

I e u e
Will-be-ing-was 7

And finding her is a messenger of Ieue^{on} at a spring of 'water in the wilderness,^{on} at a spring 'on the way of the barricade.

⁸ And saying 'to her' is 'the messenger of Ieue,' "Hagar, maid of Sarai, whence come you and whither are you going?"

And saying is she, "From the 'face of Sarai, my mistress, am I running away."

⁹ And saying to her is the messenger of Ieue, "Return to your mistress and humble yourself under her 'hands."

¹⁰ And saying to her is the messenger of Ieue, "Verily, I am increasing 'your 'seed, and not shall it be numbered 'for multitude."

¹¹ And saying to her is the messenger of Ieue, "Behold! Pregnant are you,^a bearing a son, and you are to call 'his name Ishmael, for Ieue hears 'of your humiliation. And becoming is he a wild ass of a human, his 'hand 'against all, and the 'hand of all 'against him. And adjoining all his brethren will he tabernacle."

¹² Ishmo-Al Hearing-
Is-SUBJECTOR
18 2120 2518 3728
Jd822 24
18 3280 Jd1322 13

And calling is 'Hagar' the name of Ieue 'Who spoke to her, "Thou-Al-seest me." For she says, "Moreover, hither see I, after my seeing?" Therefore 'she' calls 'to the well "Bar-lechi-rai." Behold! It is between Kadesh and^{bt} Bered.

See map page 66.
¹⁴ Bar-lechi-rai 'WELL-
to-LIVE-mirror'
KQdsh HOLY 15
Brd Dapple
16 Ga319 41-5 19 81

And bearing is Hagar for Abram a son, and Abram is calling 'the name of his son which Hagar bears 'for him,^c Ishmael.

¹⁶ HEgr THE-STR(er) 16
Adm 3480

And Abram is^r eighty^a six years of 'age 'when Hagar bears 'Ishmael for Abram.

171-3 Abram's Seed 4-14 17
"Eson Adm 3493
1 2C617 18

And coming is Abram to be^r ninety^a nine years of 'age. And appearing is Ieue to Abram and is saying to him, "I am the Al-Who-Suffices.' Walk before Me and become flawless.

² "And glving am I My covenant between Me and^{bt} you, and increasing am I 'youⁱⁿ exceedingly exceedingly."

³ And falling is Abram on his face.

171-3 Abram's Seed 4-14 4

⁵ Abmri FATHER-HIGH 5
⁶ Abrem FATHER-
HIGH-throng
madeGAVE 6
makeGIVE
7 2112 15447 7

And speaking 'with him is the Alueim,^{to} saying, "I, behold! My covenant is 'with you. And you are to become^{to} the forefather of a throng of nations. And no further shall your name be called 'Abram. ^aYet your name becomes Abraham, for the forefather of a throng of nations have I made you. And 'fruitful I cause 'you to beⁱⁿ exceedingly exceedingly. And I make of you^{to} nations, and kings from you shall fare forth. And I 'set up 'My covenant between Me and^{bt} you, and^{bt} your 'seed after you, for their generations, for a covenant eonian, to become your^{to} Alueim and your 'seed's after you. And I give to you and to your 'seed after you 'the land of your sojournings, 'all the land of Canaan, for a holding eonian. And I become their^{to} Alueim."

⁸ Known SUBMITTER

⁸ your 'seed's after you. And I give to you and to your 'seed after you 'the land of your sojournings, 'all the land of Canaan, for a holding eonian. And I become their^{to} Alueim."

⁹ And saying is the Alueim to Abraham, "And you shall 'keep 'My covenant, you and your 'seed after you for their

Gn. 17 Annals, Patriarchs, Terah, Sign of Circumcision given¹⁰ Isaac

¹⁰ generations. This is My covenant, which you shall ^{I e u e} keep between Me and ^{Will-be-ing-was} you and ^{bt} your ⁴seed after you ⁷for their
¹¹ generations:° Circumcise to yourselves every male. And circumcised shall you be in ^{the} flesh of your foreskin. And it comes to be for a sign of the covenant between Me and ^{bt}
¹² you. And a son of eight days shall be circumcised ^{by} you, every male of ^{your} generations, homeborn ^{or} acquired with money from any ^{son} foreigner, he who is not ^{of} your
¹³ ⁿseed. With circumcision shall be circumcised the homeborn and the one acquired with your money. And My covenant comes to be in your flesh for a covenant eonian. And the uncircumcised male, ^{the} flesh of whose foreskin was not circumcised ⁱⁿ the eighth day, ⁿ that ⁿsoul also shall be cut off from his people. ^{My} covenant he annuls.”

161-16 Two Seeds 1715-27

15-16 Sarah 21-22

¹⁵ And saying is the Alueim to Abraham, “Sarai, your wife
¹⁶ —you shall not call ^{her} name Sarai, for Sarah is her name. And I bless ^{her}, and, moreover, I give ^{to} you a son ^{of} her. And I bless ^{him} will I and ^{he} comes to be for nations, ^{and} ⁿkings of peoples shall ^bcome from ^{him}.”

⁴Abrem FATHER-

HIGH-throng

ⁿShr i My-REGARDED-one

ⁿShr e Chiefess

¹⁷ And falling is Abraham on his face. And laughing is he and saying in his ^{heart}, “To one a hundred years of ^{age} shall ^a son° be born? And should Sarah, ninety years of ^{age}, be bearing?”

17-20 Laughter 23-27

17 Jn856 Ro419 Hb112

¹⁸ And saying is Abraham to the Alueim, “O that Ishmael should live before Thee!”

ⁿgdaughter

¹Ishmo-Al HEARING-

is-SUBJECTOR

¹⁹ And saying is the Alueim ^{to} Abraham,° “Nevertheless, ^{behold}, Sarah, your wife is bearing you a son, and you shall call ^{his} name Isaac. And I ^{set} up ^{My} covenant ^{with} him for a covenant eonian, ^{and} ⁿwith his ⁴seed after him.

¹Itzchq LAUGH-causer

²⁰ “And as to Ishmael, ^{behold}! I hear you. Behold! Bless ^{him} do I, and ^{fruitful} do I ^{make} him, and increase him ⁱⁿ exceedingly exceedingly. Twelve princes shall he beget, and I make ^{of} him a great nation.

makeGIVE

²¹ “^aYet ^{My} covenant will I ^{set} up ^{with} Isaac, whom Sarah will bear for you ^{at} ^{this}, the appointed time ⁱⁿ another ^{year}.”

15-16 Sarah 21-22

²² And finishing is He ^{to} speaking ^{with} him, and ascending is the Alueim from ^{on} Abraham.

²³ And taking is Abraham Ishmael, his son, and ^{all} who are born in his household, and ^{all} acquired with his money, every male among the mortals of Abraham’s household, and he is circumcising ^{the} flesh of their foreskin ^{on} ^{this} very ^{day}, as ^{the} Alueim had spoken ^{to} him.

17-20 Circum-

cision 23-27

²⁴ And Abraham is ninety ^{nine} years of ^{age} ^{at} his circum-
²⁵ cision in ^{the} flesh of his foreskin. And Ishmael, his son, is thirteen years of ^{age} ^{at} his circumcision in ^{the} flesh of his foreskin. ^{On} ^{this} very ^{day} is Abraham circumcised, and Ishmael, his son. And all the mortals of his household, home-born ^{or} acquired with money from ^a ^{son} foreigner ^{of} the nations,° are circumcised ^{with} him.

ⁿgson

Adm 3493

151-21 Faith Covenant 181-16- 181-2 Appearance 16-

¹⁸ And appearing to him is Ieue ^{Alueim} among the oaks of ¹ 1318 1413 188

Promised¹⁹ Covenant Renewed 18¹ Three Men Guests² Sodom¹⁷ 18

^M ^M ^m ^r ^a 'Bitterness'
^A ^l ^u ^e ⁱ ^m 2
 SUBJECT-or-to-s
 (To-subjectors)
 § 1314 191 15
 See map page 60.

Mamre. And sitting is he at the opening of the tent 'at noon,' as the day is warm. And lifting is he his eyes and seeing, and behold! Three mortals are stationed ^{on}by him. And seeing is he and running to meet them from the opening of the tent, and is prostrating to^d the earth.

3-8 Reception 9-15 3

And saying is he, "My lord, pray, should I find grace in your 'eyes, pray, you must not pass on from your 'servant. Let a little water, pray, be taken, and 'they' will wash your feet. And lean back under the tree. And I will take a morsel of bread and 'you shall eat' and 'brace your 'hearts. 'And' afterward shall you pass on your 'way,' for therefore you pass ^{on}by your 'servant."

4 2432 4324 4

5

^{YOUNG}son

^s ^{Ac}1041 8

^{PUT}GIVING

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Gn. 18-19 Annals, Patriarchs, Terah, Sodom and Gomorrah²⁰ Ieue and

Gomorrah is much, and that their sin is exceedingly ^{gOmre OMER}heavy,
21 descend will I, pray, and see, do they ^{z: 117 Ex38}according to all the
cry which is coming to Me? And if not, I will know." See map page 66.

22 And facing thence are the mortals, and they are going ^{z: 191}
to^d Sodom. And ^{Abraham}Ieue^{ph} still is standing before ^{Abraham}Abraham.^{ph}

23 And close is Abraham coming and saying, "Indeed, ^{Abrem FATHER-}
^{HIGH-throng}sweeping up art Thou the righteous with the wicked? ^{I e u e}'aSo
24 become the righteous as the wicked.' Perhaps, forsooth, ^{Will-be-ing-was}
fifty righteous are there in the midst of the city. Indeed,
^{within}sweeping them up art Thou and not bearing ^{IN NEAR}'with 'the
entire^o place on account of the fifty righteous who are with-

25 in it? Far be it from^{to}Thee ^{so}'to do ^{so}according to 'this word,
to ^{so}'put to death the righteous with the wicked, and ^{so}as
come the righteous to be as the wicked. Far be it from^{to}
Thee! The Judge of the entire ^{do}'earth, will He not ^{do}execute
judgment?"

26 And saying is Ieue, "If finding am I in Sodom fifty ^{Sdm FOUNDED}
righteous in the midst of the city, ^{then}'bear will I ^{with}
the entire placeⁱⁿfor their sake."

27 And answering is Abraham and saying, "Behold, pray!
Disposed am I to speak to ^{ph}Ieue,^{ph} and I am but ^{soil}'soil and
28 ^{ashes}'ashes. Perhaps lacking are of the fifty righteous, five.
Ruin wilt Thou, 'for five, 'the entire city?"

And saying is He, "Not ruin it will I if I shall find there
forty^afive."

29 And proceeding is he further to speak to Him and saying,
"Perhaps will be found there forty."
And saying is He, "Not do it will I for the sake of the
forty."

30 And saying is he, "My Lord must not, pray, be hot ^{when}'when I
speak. Perhaps will be found there thirty."

And saying is He, "Not do it will I if I shall find there
thirty."

31 And saying is he, "Behold, pray! Disposed am I to speak
to my Lord. Perhaps will be found there twenty."

And saying is He, "Not ruin it will I, for the sake of the
twenty."

32 And saying is he, "My Lord must not, pray, be hot, ^{when}'when I
shall speak, yea, ^{once}'once more. Perhaps will be found there ten."

And saying is He, "Not ruin it will I, for the sake of the
ten."

33 And going is Ieue, as ^wHe finishes ^{to}speaking to Abra-
ham. And Abraham returns to his place.

191-26 Lot, Daughters 30-38

19 And coming are two of the messengers to^d Sodom in the ^{1-3 Messengers 12-22}
evening. And Lot is sitting in the gateway of Sodom. And
seeing them is Lot, and rising is he to meet them. And ^{Lut WRAPPER}
prostrating is he, nostrils to^d the earth. ^{1 1816}

2 And saying is he, "Behold, pray, my lords! Withdraw,
pray, to the house of your servant and lodge and wash your
feet, and ^{rise}'rise early and go ^{on}'on your way."

And saying are they, "No, for in the square will we
lodge."

3 And urgingⁱⁿthem is he exceedingly. And withdrawing^{3 188}
are they to him, and coming to his house. And making is he

See map page 66.

Al u eim
SUBJECT-OF-TO-S
(To-subjectors)

4-11 People, Sodom 24-26 4

8d m FOUNDED

Lut Wrapper

for them a feast, and he bakes unleavened bread, and they are eating.

Ere they are lying down, then mortals of the city, mortals of Sodom, surround on the house, from the lad even unto the elder, the entire people, from the outmost parts. And calling are they to Lot, and saying to him, "Where are the mortals who came to you tonight? Bring them forth to us, and we will know them."

And forth to them is Lot faring, to the portal, yet the door he closes after him. And saying is he to them, "Pray, you must not, my brethren, do evil! Behold, pray, my two daughters who have not known a man. Pray, forth will I bring them to you, and do you to them as is good in your eyes. But to these mortals you must not do anything evil, for therefore come they into the shadow of my rafters."

Yet saying are they, "Come close you, beyond." And saying are they, "The one who came to sojourn is judging, even as a judge! Now we will do more evil to you than to them." And urging are they in the man Lot exceedingly, and close are they coming to break the door.

And stretching forth are the mortals their hands and bringing Lot to them into the house, and the door they close. And the mortals who are at the portal of the house they smite with dazzlings, from the small to the great, so they are tiring themselves trying to find the portal.

And saying are the mortals to Lot, "Still any of yours here, sons-in-law, or your sons or your daughters, all who are yours in the city, bring forth from this place, for ruining are we this place, for great is the cry concerning them before the face of leue, and sending us is leue to wreck it."

And forth is Lot faring, and is speaking to his sons-in-law, who took his daughters, and is saying, "Rise! Forth from this place, for ruining is leue the city!" And becoming is he as one making fun, in the eyes of his sons-in-law.

And as dawn ascends, then rushing are the messengers in Lot, saying, "Rise! Take your wife and your two daughters, who are found, and come out, lest you be swept up in the depravity of the city."

Yet dallying is he, and fast hold are the mortals taking of his hand and in the hand of his wife and in the hands of his two daughters, at leue's sparing him. And forth are they bringing him, and leaving him outside the city.

And becoming is it, as they bring them forth outside, they are saying also, "Be sure to escape with your soul! You must not look behind you, and you must not stand in any part of the basin. Escape to the mountain, lest you be swept up!"

And saying is Lot to them, "It must not be, pray, leue!"

Behold, pray! Thy servant finds grace in Thine eyes, and magnifying art Thou Thy kindness which Thou doest to me in preserving alive my soul. Yet I, I cannot escape to

the mountain, lest evil cling to me and I die. Behold, pray! This city is near to flee there, and it is inferior. Pray,

Gn. 19 Annals, Patriarchs, Terah, Cities Destroyed²⁴ Lot's Daughters³⁰

escape shall I there—Is it not inferior?—and live shall
 my ^Nsoul.” I e u e
Will-be-ing-was

21 And saying is He to him, “Behold! Lifted up have I your ²² 142 8
^Nface, even as to ‘this matter, to avoid My overturning evenmoreover
 22 ‘the city of which you speak. Hasten! Escape there, for not matterword
 a thing can I ^{to}do till you come there.” Therefore he calls thingword
 23 the name of the city Zoar. The sun comes forth over the ²⁷Tzu or INFERIOR
 earth ^awhen Lot comes to ^dZoar. ^LLut Wrapper

24 And Ieue rains on Sodom and on Gomorrah sulphur and 4-11 People, Sodom 24-26
 25 fire from ‘Ieue, from the heavens. And overturning is He ⁴⁴ Dt2923 Is1319 Jr4918
 ‘these ‘cities and ‘the entire basin, and ‘all dwelling in the Mt1015
 cities and ‘everything’ sprouting from the ground. basinDISK
 26 ^aYet looking back is his wife from behind him, and be- behindAFTER
 coming is she a monument of salt. ²⁶ Lu1732

27 And early is Abraham ^crising in the morning to go to the 18-16-33 Abraham 27-29
 28 place where he had stood before the ^cface of Ieue. And ²⁷ 1822
 gazing is he on the surface of Sodom and Gomorrah and on ⁸Sdm FOUNDED
 all the surface of the land of the basin, and is seeing, and ^GOmre OMER
 behold! Up go the fumes of the land as the fumes of a ‘lime- businDISK
 kiln.

29 And ^bcoming is it, ‘as ‘Ieue’ Alueim wrecks ‘all’ ‘the cities ^AAbrem FATHER-
 of the basin, ‘remembering also is the Alueim ‘Abraham HIGH-throng
 and is sending ‘Lot from the midst of the overturning ‘when ²⁹ 2Pt26-9
 ‘Ieue’ overturns ‘the cities in which Lot dwelt.

30 And up is Lot going from Zoar, and dwelling in the 1-26 Lot, Daughters 30-38
 mountain, and his two daughters with him, for he fears to
 dwell in Zoar. And dwelling is he in a ‘cave, he and his two
 31 daughters ‘with him.” And saying is the firstborn to the
 inferior in station, “Our father is old, and man there is
 none in the earth to come on us as is the ‘way of the entire
 32 ^aearth. Go! ^cGive will we ‘our father wine to drink, and lie
 with him and keep alive ^aseed from our father.”

33 And ^cgiving are they ‘their father wine to drink in ‘that
 night. And coming is the firstborn, and lying ‘with her
 father ‘in that night’, and he knows not ⁱⁿher lying ^anor ⁱⁿ
 34 her rising. And ^bcoming is it ‘on the morrow ^athat the
 firstborn is saying to the inferior in station, “Behold! I lay
 yesternight ‘with ‘our’ father. We will ^cgive him wine to
 drink ‘tonight, moreover. And you come, lie with him, and
 we will keep alive ^aseed from our father.”

35 And, moreover, they are ^cgiving ‘their father wine to
 drink in ‘that night, and rising is the inferior in station,
 and is lying with ‘her father.” And he knows not ⁱⁿher lying
 36 ^anor ⁱⁿher rising. And pregnant are the two daughters of
 Lot ‘by their father.

37 And bearing is the firstborn a son, and is calling ‘his
 name Moab, saying, “From my father.” He is the fore- ^MMuab FROM-FATHER
 38 father of Moab till ‘this day. And the inferior in station, ³⁸ Nu2129 Dt219 20 233
 she, moreover, bears a son, and is calling ‘his name Ben- Jd109 11 2Ch201
 Ammi. He is the forefather of the sons of Ammon till ‘this ^BBn omi Son-(of)-
 day. my-people



1210-20 Denial 201-18 20

^KQdsh HOLY

^BShur Barricade

^BShre Chiefess 2

1 129 131

2 261

^GGrr Chew or Saw

^AAbimlk MY-FATHER- 3

is-KING

2 3124 376 9

And journeying thence is Abraham to^d the south-rim. And dwelling is he between Kadesh and^{bt} Shur, and is sojourning in Gerar.

And saying is Abraham 'concerning' Sarah, his wife, "My sister is she," 'for he feared to say, "My wife is she," lest he be killed by the men of the city because of her.' And sending is Abimelech, king of Gerar, and taking 'Sarah.

And coming is the Alueim to Abimelech in a dream in the night, and is saying to him, "Behold yourself dying on account of the woman whom you take, "when she is 'possessed by a possessor."

4 And Abimelech comes not near to her. And saying is he, "Ieue,^{pa} A nation, moreover, 'unknowing and' just, are you killing? Said not he to me, 'My sister is she'? And she, moreover, said, 'My brother is he.' In the sincerity of my 'heart and in the innocency of my 'palms, I did this."

And saying is the Alueim to him in the dream, "Moreover, I know that, in the sincerity of your 'heart you did this, and I, moreover, am keeping 'you back from sinning 'against Me. Therefore, I did not allow you to touch^{to} her. And now restore the man's 'wife, for a prophet is he, and pray will he about you, and live shall you. And should you not restore her, know that you shall die, yea, die, you and all who are yours."

8 And early is Abimelech 'rising in the morning, and calling is he^{to} all his servants, and is speaking 'all 'these 'words in their 'ears. And fearing are 'allⁿ the mortals exceedingly.

And calling is Abimelech to Abraham, and saying to him, "What have you done to us? And in what have I sinned 'against you, that you bring on me and on my kingdom a great sin? Deeds which are not being done you do 'to me."

10 And saying is Abimelech to Abraham, "What do you see that you have done 'this 'thing?"

11 And saying is Abraham, "For I feared^a seeing that I say, 'But no fear of the Alueim is in 'this place, and they will kill me over the matter of my wife.' And, moreover, truly, my sister is 'sheⁿ, the daughter of my father is she, yea, but not the daughter of my mother, and she becomes my^{to} wife. And it 'comes, as^w the Alueim 'causesⁿ 'me to stray from my father's house 'and from the land of my kindred,ⁿ 'that I am saying to her, "This is your kindness which you shall do 'for me."^{to} At every 'place where we are coming, say as to me, "My brother is he,""

14 And taking is Abimelech 'a thousand silverlingsⁿ and a flock and a herd, and servants and maids, and is giving them to Abraham. And he is restoring to him 'Sarah his wife. And saying is Abimelech 'to Abraham, "Behold! My land is before you. In 'that which is good in your 'eyes, dwell."

16 And to Sarah he says, "Behold! I gave a thousand silverlings to your brother. Behold! It is for you a 'covering of the eyes 'and' for all who are 'with you. 'All is being corrected also."

17 And praying is Abraham to the Alucim and healing is

Al u eim 6
SUBJECT-OR-to-S
(To-subjectors)

allow GIVE
7 Ex418 71 7

^AAbrem FATHER- 9
HIGH-throng

thingword

matterword

Gn. 21 Annals, Patriarchs, Terah, Isaac Born³ Hagar Driven Out¹⁰

the Alueim 'Abimelech and his wife and his maidservants, ^{Al u e i m}
 18 and they are bearing, for Ieue restrains, yea restrains all the ^{SUBJECT-or-to-s}
 wombs 'of the house of Abimelech over the matter of Sarah, ^(To-subjectors)
 Abraham's wife. ^{matterword}

1314-18 Fulfillment 211-8

21 And Ieue visits 'Sarah, as ^w He had said, and doing is Ieue ^{8Shr e Chiefess}
 2 to Sarah as ^w He had spoken. And pregnant is Sarah and is
 3 bearing for Abraham a son for his old age, 'at the appointed ^{s 1717 21 1812 13 15}
 time of which the Alueim had spoken 'to him. And Abraham ^{4Abrem FATHER-}
 is calling 'the name of his son 'who is born to him, whom ^{HIGH-throng}
 Sarah bears for him, Isaac. ^{11tzhq LAUGH-causer}

4 And circumcising is Abraham 'Isaac, his son, at eight ^{8e'son}
 5 days of 'age as ^w the Alueim had instructed 'him. And Abra- ^{Adm 3494}
 ham is a hundred years of 'age 'when his son 'Isaac is born
 to him.

6 And saying is Sarah, "Laughter the Alueim makes for
 7 me. Everyone 'hearing is laughing for me." And saying is ^{7 Lu154 55}
 she, "Who declared to Abraham, 'Sarah suckles sons'? For ^{whoANY}
 I bear 'him' a son 'in my' old age."

8 And growing up is the boy and being weaned. And making ^{g'row upGREATEN}
 is Abraham a great feast 'on the day of the weaning of ^{8 Lu240}
 'Isaac, 'his son."

131-13 Separation 219-21

9 And seeing is Sarah 'the son of Hagar, the Egyptian, ^{9-10 House, in 15}
 whom she bore for Abraham, making fun 'of Isaac her son. ^{12Mtzr i Narrows-ite}
 10 And saying is she to Abraham, "Drive out 'this 'maidserv- ^{10 Ga422-31}
 vant and 'her son, for not shall he enjoy the tenancy—the
 son of 'this 'maidservant—with my son, with Isaac!"

11 "Yet evil is this 'word exceedingly in the 'eyes of Abra- ^{11 Suffering 16}
 ham, on account of his son's 'case.

12 And saying is the Alueim to Abraham, "Let it not be evil ^{12-13 Intervention 17-19}
 in your 'eyes on account of the lad, and on account of your ^{12 Ro97 Ga316 Hbl118}
 maidservant. In all ^wthat Sarah is saying to you, hearken
 13 'to her 'voice, for in Isaac your 'seed shall be called. And,
 moreover, 'the son of 'this' 'maidservant, a 'great' nation I
 will constitute him, for your 'seed is he."

14 And early in the morning Abraham is 'rising, and taking ^{14 Wilderness 20-21}
 bread and a flask of water and is giving it to Hagar, and ^{HEgr THE STR(er)}
 places it on her shoulder^b, 'with 'the boy, and is sending her ^{shshoulder blade}
 away. And going is she and straying in the wilderness of ^{See map page 66.}
 Beer-sheba. ^{Bar shbo WELL-oath}

15 And finishing are they the water from the flask. And ^{9-10 House, out 15}
 flinging is she 'the boy under one of the shrubs.

16 And going is she and sitting 'by herself, aloof from 'him, ^{11 Suffering 16}
 far off as a bow shot, for, she says, "I must not seeⁱⁿ the
 death of 'my' 'boy." And sitting is she aloof from 'him. And
 'the lad' is lifting up 'his' 'voice and lamenting.

17 And hearing is the Alueim 'the voice of the lad 'from ^{12-13 Intervention 17-19}
 the place where he is. And calling is a messenger of the
 Alueim to Hagar from the heavens and is saying to her, ^{matterdeclaration}
 "What is the 'matter' 'with you, Hagar? You must not
 fear, for the Alueim hears 'the voice of 'your' lad 'from the

Hagar, Ishmael in Paran²¹ Covenant of Abraham and Abimelech³² 21-22

I e u e 18
Will-be-ing-was

place^oin where he is. Rise! Lift up 'the lad, and encourage 'your hand in him, for^{to}a great nation will I constitute him."

19 And unclosing is the Alueim 'her eyes, and seeing is she a well of 'living' water, and is going and filling 'the flask with water, and giving 'the lad a drink.

14 Wilderness 20-21 20

grow upCREATING

growMANT 21

PPhar n BEAUTIFUL

Mtzw im Narrows

And bcoming is it that the Alueim is 'with the lad, and he is growing up. And dwelling is he in the wilderness, and is becoming great with his bow. And dwelling is he in the wilderness of Paran. And his mother is taking a wife for him from the land of Egypt.

124-9 Sojourn 2122-84 22

22-24 Time 34

speakSAYING

AhAchztz 'HOLD-GIVE' 23

PPhikl MOUTH-ALL

ss 2013

And bcoming is it 'at 'that 'season 'that Abimelech 'a with Ahuzzath, his associate,^o 'and Phicol,' the chief of his host, is speaking to Abraham,^{to}saying, "The Alueim is with you in all 'that you are doing. And now, swear to me 'by the Alueim. Behold! Should you be false to me and to my propagator and to my progeny—! 'According to the kindness which I do 'to you shall you do 'with me,' and with the land in which you sojourn."

AAbrem FATHER-

HIGH-throng 24

And saying is Abraham, "I will swear."

25-26 Well 28-31 25

ss 2619 20 Ex217 Jd511

'Yet Abraham corrected 'Abimelech on account of the 'case of a well of 'water which had been snatched by the servants of Abimelech.

thingword

26 And saying is Abimelech 'to him,^o "Not know do I 'anwho did 'this 'thing. And, moreover, you did not tell^{to} me. Moreover, also I did not hear, barring 'today."

27 Covenant 32-33 27

ss 1510-18 Jr3418-20

Ga320

And taking is Abraham a flock and a herd, and is giving them to Abimelech. And they two are contracting a covenant.

25-26 Well 28-31 28

29 And stationing is Abraham 'seven ewe lambs of the flock 'alone. And saying is Abimelech to Abraham, "What are they, 'these seven ewe lambs 'of the flock' which you station 'to alone?"



EGYPT

to Narrows of Paran



27 Covenant 32-33 32

PBar-shbo WELL-oath

PPhlsth Distinvaished- 33

SET-ite

ss 22s Ps902

And contracting are they a covenant in Beer-sheba. And rising is Abimelech 'and Ahuzzath, his associate,^o and Phicol, the chief of his host, and returning are they to the land of the Philistines. And planting is 'Abraham' a tamarisk in Beer-sheba, and is calling there 'on the 'name of Ieue, the Al eonian.

22-24 Time 34 34

And sojourning is Abraham in the land of the Philistines many days.

1127-123 Seed 221-19

thingwords

J Ex152s 164 2020

Dt82 16 Ec21 72s

1-10 Abraham's Trial, Isaac, Journey 19

22 And it is bcoming, after 'these 'things, 'that the Alueim probes 'Abraham and is saying to him, "Abraham! 'Abraham!"

And saying is he, "Behold me!"

Gn. 22 Annals, Patriarchs, Terah, Abraham's Trial² Journey³ Sacrifice¹³

- ² And saying is He, "Take, pray, 'your son, 'your only one, ^{Itzchq LAUGH-causer} whom you love, 'Isaac, and go^{to} you to the land of 'Moriah, ^{Murie 'Bitter-ness'} and offer him up there for an ascent offering on one of ^{apprize^{SA}} the mountains of which I will apprise^{to} you." ^{1Ch2122 221 2Ch31}
- ³ And early in the morning is Abraham 'rising, and is sad- ^{Mt2733} dling 'his ass, and is taking 'two of his lads 'with him, and 'Isaac, his son, and is rending the 'wood for the ascent ^{AAbrem FATHER-} offering. And rising is he and going, 'and came^o to the place ^{HIGH-throng} of which the Alueim appriz^{to} him 'on the third 'day. And ^{See map page 72.} lifting up 'his eyes is Abraham and seeing 'the place from ^{apprize^{SA}} afar. ^{I e u e} ^{Will-be-ing-was}
- ⁵ And saying is Abraham to his lads, "Sit^{to} you here with the ass, and I and the lad will go, meanwhile, and we will worship and return to you."
- ⁶ And taking is Abraham 'the 'wood for the ascent offer- ^{6 127 134 18 2133} ing and is placing it on Isaac, his son. And taking is he in ^{Jnl030 1410 11 1632} his hand 'the fire and 'the knife. And going are they two ^{Ro832 2C519} together.
- ⁷ And speaking is Isaac to Abraham, his father, and say- ^{peak^{SA}} ing, "My father!"
- And saying is he, "Behold me, my son."
- And saying is he, "Behold the fire and the 'wood, a^yet where is the flocking for the ascent offering?"
- ⁸ And saying is Abraham, "The Alueim will see for Him- self as to the flocking for the ascent offering, my son."
- ⁹ And going are they, they two, together. And coming are they to the place of which the Alueim had appriz^{to} him. ^{apprize^{SA}}
- And building is Abraham 'the altar there, and is arranging 'the 'wood. And trussing is he 'Isaac, his son, and placing ^{stretch^{SEND}} 'him on^{to} the altar, above^{to} the 'wood. And stretching out is Abraham 'his hand and taking 'the knife to slay 'his son.
- ¹¹ And calling is the messenger of Ieue to him from the ^{11-12 Calls 15-18} heavens and saying, "Abraham! Abraham!" ^{11 462 Ex34}
- And saying is he, "Behold me!"
- ¹² And saying is he, "You must not stretch out your hand ^{stretch^{SEND}} 'onⁿ the lad, and you must not do aught to him, for now I know that you fear the Alueim, a^ofor you have not kept back 'your son, 'your only one from Me."
- ¹³ And lifting is Abraham 'his eyes and seeing, and, behold! ^{13 Sacrifice 14} 'Oneⁿ ram is a^obehind him, held in a thicket 'by its horns. ^{behind^{AFTER}} And going is Abraham and taking 'the ram, and offering it up for an ascent offering instead of 'Isaac, his son.
- ¹⁴ And calling is Abraham the name of 'that 'place Ieue- ^{13 Sacrifice 14} jireh, which is being said 'today, "In the mount of Ieue it is ^{Ieue-ira e Ieue-} being seen." ^{14 1Ch2126 2Ch71-3} ^{is-See-er}
- ¹⁵ And calling is the messenger of Ieue to Abraham a second ^{11-12 Calls 15-18} time from the heavens, and saying, "By Myself I swear, averring is Ieue, that, because^w you have done 'this 'thing ^{thing^{word}} and have not kept back 'your son, 'your only one, 'from Me," ^{16 247 263 5024 Ex135}
- ¹⁷ that, blessing, yea, blessing you am I, and increasing, yea, ^{11 331 Ps13211 Lul73} increasing your 'seed am I as the stars of the heavens and ^{17 1310} as the sand which is on the sea shore. And your 'seed shall

Yeue blessing Abraham¹⁷ He returns¹⁹ Sarah dies²³² Treaty⁴ 22-23

Al u eim 18
SUBJECT OR-TO-3
(To-subjectors)

tenant 'the gateway of its enemies, and blessed, in your
'seed, shall be all the nations of the earth, inasmuch as you
hearken 'to My voice."

1-10 Abraham's Trial, Isaac, Return 19
See map page 72.

And returning is Abraham to his lads. And rising are
they and going together to Beer-sheba. And dwelling is
Abraham in Beer-sheba.

2220-24 Son of Relative 251-4

thingword

19
Mlke Queen
Nchur SNORTER
Outz Counsel
Buz Despiser 20

And 'coming is it, after 'these 'things, 'that it is being
told to Abraham,¹⁰saying, "Behold! Milcah, she, moreover,
bears sons for Nahor, your brother, 'Uz, his firstborn, and
'Buz, his brother, and 'Kemuel, the father of Aram, and
'Chesed and 'Hazu and 'Pildash and 'Jidlaph and 'Bethuel.
And Bethuel generates 'Rebecca. These eight 'sons' Milcah
bears for Nahor, the brother of Abraham.

Qm u Al RISING (is) Al
Arm HRIGHT 21

OKshd AS-DEPRIVED 22

HChzu PERCEIVER

PPhldsh Bean-THRESHER 23

Idlph LEAKER

Bth u-Al House-of-Al 24

Rbq e Enthraller

Tbch SLAUGHTER

TThchsh AZURE

Mok e SQUASH 23

4 Dt314 Jsl25 2S106 2

Shr e Chiefess

Chbrun JOINED

Knon SUBMITTER

"And his concubine, and her name is Reumah, she more-
over, also is bearing 'Tebah and 'Gaham and 'Thahash and
'Maachah."

Adm 3531 231-20 Sarah's Death 241-67 1-2 Death, Burial 19

And coming is the 'life of Sarah to be a hundred⁷⁷ and
twenty⁷⁷seven years—the years of the 'life of Sarah. And
dying is Sarah in the town of Arba, 'in the vale." (It is
Hebron, in the land of Canaan.) And coming is Abraham
to wail 'over Sarah and to lament for her. See map page 72.

3-18 Tomb 20 3

3-11 Bargain 12-18 4

3-4 Asked 7-9

Chth Dismay

Nul322 4 Ps3912 1P211

And rising is Abraham from over the face of his dead.
And speaking is he to the sons of Heth,¹⁰saying, "A so-
journer and a settler am I with you. Give¹⁰me a holding
for a tomb with you, and I will entomb my dead from¹⁰my
'face."

5-6 Granted 10-11 5

And the sons of Heth are answering 'Abraham,¹⁰saying,
6 "No! Hear us, my lord! A prince of the Alueim are you
in our midst. In the choice of our tombs entomb your 'dead.
Not a man 'of us will forbid the use of his tomb from you
'to entomb your dead 'there."

3-4 Asked 7-9 7

And rising is Abraham and bowing down to the people
of the land, to the sons of Heth. And speaking is 'Abraham'
with them,¹⁰saying, "Should it forsooth, please your 'soul
to entomb 'my dead from¹⁰my 'face, hear me, and inter-
cede for me 'with Ephron, the son of Zohar, 'the Hittite", 'that
he shall give to me 'the double cave which is his, which is
'at the end of his field. 'For silver, in full, shall he give it to
me for a holding for a tomb in your midst."

5-6 Acquired 10-11 10

And Ephron is sitting in the midst of the sons of Heth.
And answering is Ephron, the Hittite, 'Abraham in the
'ears of the sons of Heth, to all entering the gateway of his
city,¹⁰saying, "No, my lord! Hear me! The field I give to
you. And the cave which is in it, to you I give it. 'Before
the 'eyes of the sons of 'all' my people I give it to you.
Entomb your dead."

3-11 Bargain 12-18 12

And bowing down is Abraham before the people of the
land. And speaking is he to Ephron in the 'ears of the
people of the land,¹⁰saying, "Yea, should you be for 'me,"
hear me! Give will I silver for the field. Take it from me
and I will entomb 'my dead there."

13

Gn. 23-24 Annals, Patriarchs, Terah, Tomb bought¹⁷ Eleazar sent²⁴²

14 And answering is Ephron 'Abraham,^{to}saying, "No,^o lord!
15 Hear me. The land is four hundred shekels of silver. What
is that between me and^{bt}you? 'Your dead entomb."

Al u eim
SUBJECT-or-to-s
(To-subjectors)

16 And hearkening is Abraham to Ephron. And weighing is
Abraham for Ephron 'the silver of which he spoke in the
'ears of the sons of Heth, four hundred shekels of silver,
17 passing 'with the merchant. And confirmed is the field of
Ephron in which isⁱⁿthe double 'cave,^o which is adjoining
Mamre, the field and the cave which is in it, and all the
trees which are in the field, which are in all its boundary
18 around, to Abraham 'by acquisition, 'before the 'eyes of the
sons of Heth 'to all entering the gateway of his city.

AAbrem FATHER-
HIGH-throng
HChth Dismav
confRISEN
Ophru n Soiler

19 And afterward Abraham entombs 'Sarah, his wife, ^{to}at
the 'double' cave of the field adjoining Mamre. (It is Heb-
ron, in the land of Canaan.)

1-2 Death, Burial 19
Shre Chiefess
Ckno n SUBMITTER

20 And confirmed is the field and the cave which is in it to
Abraham for a holding for a tomb from 'the sons of Heth.

3-18 Tomb 20
confRISEN

231-20 Isaac's Marriage 241-67 1-54- Eleazar Mission -54-67 1 Abraham Blessed 34-36

24 And Abraham is old, come 'to 'days. And Ieue blesses
'Abraham in all things.

2 And saying is Abraham to his servant, the oldest of his
household, the ruler 'over all 'that is his, "Pray place your
3 hand under my thigh, and adjure you will I 'by Ieue, the
Alueim of the heavens and the Alueim of the earth, 'that
you will not take a wife for my son 'Isaac' from the daugh-
4 ters of the Canaaniteⁱⁿnear whom I am dwelling, for to my
land 'whence I 'came,' and to my kindred 'shouldⁿ you go,
and take a wife for my son, for Isaac, 'thence^o."

2-9 Eleazar 37-41
152

4 2635 2746 281 8

Itzchq LAUGH-causer

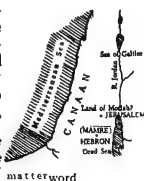
5 And saying to him is the servant, "Perhaps the woman
will not be willing to go after me to 'this land. Shall I
restore, yea restore 'your son to the land whence you fared
forth?"

6 Hb1116

Bew KEEP

6 And saying to him is Abraham, "Beware^{to}you, lest you
7 restore 'my son thither! Ieue, the Alueim of the heavens
'and the Alueim of the earth,^o Who took me from my fa-
ther's household and from the land of my kindred, 'whence
I 'came,^o and Who spoke to me, and Who swore to me,^{to}saying,
'To 'you and' your 'seed will I give 'this land,' He will
send His messenger before you, and you take a wife for my
8 son, 'Isaac,' thence. And should the woman not be willing to
go after you 'to this land^o, innocent are you 'of this my oath,
but 'my son you shall not restore thither."

9 And placing is the servant 'his hand under the thigh of
Abraham, his 'lord, and is swearing to him on account of
'this matter.



10 And taking is the servant ten camels from the camels of
his 'lord, and is going. And all manner of good things of
his 'lord are in his 'hand. And rising is he and going to
11 Syria of the streams, to the city of Nahor. And causing is
he the camels to kneel^{to}outside^{to}the city^{to}at a well of 'water
'at eventide,^{to}the time the women fare forth to 'bail it.

10-11 Journey 42-
10 1131

NNchur SNORTER
See map page 56.
timEASON

12 And saying is he, "Ieue, Alueim of my lord Abraham,
pray, cause a meeting before me today, and do a kindness

12-21 Prayer -42-44

1 e u e 13
Will-be-ing-was

14 Jn428 14

17 tzhq LAUGH-causer

18 Is6524 15

18 e b R b q e Enthraller

18 B t h u - A l House-of-Al

18 M l k e Queen

18 N c h u r S N O R T E R

18 A b r e m F A T H E R -

HIGH-throng

to my lord Abraham. Behold! I am stationed ^{on}at this spring of water, and the daughters of the mortals of the city will fare forth to bail water. And ^bcomes it that the maiden to whom I will say, 'Pray stretch out your jar and give me a drink,' ^asays 'to me', 'Drink. And, moreover, your camels also will I give to drink 'till they should finish drinking', that 'her Thou dost find correct for Thy servant, for Isaac, and 'by it will I know that Thou doest a kindness ^{to}to my lord 'Abraham.'

And ^bcoming is it, ere he finishes ^{to}speaking 'in his heart,' ^athat behold! Rebecca is faring forth, who was born to Bethuel, the son of Milcah, the wife of Nahor, Abraham's brother, and her jar is on her shoulder^b. And the maiden is of exceedingly good appearance, a virgin, and not a man had ^aknown her. And down is she going to the spring, and is filling her jar and is coming up.

And running is the servant to meet her, and is saying, "Pray, ^clet me sup a little water from your jar."

And saying is she, "Drink, my lord." And hastening is she and is ^cletting down her jar on her hand and ^cgiving him to drink. And finishing is she ^cgiving him to drink and is saying,

"Moreover, for your camels will I bail till they should finish ^{to}drinking." And hastening is she and emptying her jar into the drinking basin, and running again to the well to bail.

And bailing is she for all his camels. And the man is in a tumult ^{'over her, 'and'}silent, to know if ^{leue}prosper his ^{'way or not?}

And ^bcoming is it, as ^{to}the camels finish ^{to}drinking, taking is the man a pendant of gold, its weight a bekah, ^sand is placing it on her nose," and two bracelets on her hands of ten gold shekels' weight. And he ^{'inquires of her and'}is saying,

"Whose daughter are you? Tell ^{to}me, pray. Forsooth, ^{'in'}the house of your father, is there place for us to lodge?"

And saying is she to him, "A daughter am I of Bethuel, the son of Milcah, whom she bore for Nahor." And saying is she to him, "Moreover, crushed straw ^{mr}and provender there is much with us, ^sand," moreover, a place to lodge."

And bowing is the man his head and worshipping ^{to}leue.

And saying is he, "Blest be ^{leue}. Alueim of my lord Abraham, Who does not forsake His kindness and His truth ^{'with my lord 'Abraham.'} I am ^{'on the right way.} Guided me has ^{leue} to the house of my lord's brothers."

And running is the maiden and telling ^{to}her mother's household as ^{'to these 'matters.}

And Rebecca ^{'has a brother, and his name is Laban. And running is Laban to the man 'outside 'at the spring. And 'coming is it, as 'he' sees 'the pendant, and 'the bracelets on his sister's hands, and as he hears 'the words of Rebecca, his sister,'^{to}saying, "Thus spoke the man to me," ^athat coming is he to the man. And, behold! Standing is he ^{on}with the camels ^{on}at the spring. And saying is he ^{'to him,}"Come, blest of ^{leue}! Why are you standing ⁱⁿoutside ^awhen I 'have prepared' a surface in the house and a place for the camels?"}

Gn. 24 Annals, Patriarchs, Terah, Abraham blessed³⁵ The Mission³⁷

32 And coming is the man into the house. ^{I e u e} "Yet, unloosening is he the camels' girths and giving crushed straw and pro- Will-be-ing-was vender to the camels, and water to wash his feet and the feet of the mortals who are 'with him.

33 And placing is he ⁿ"bread" before him to eat.

83 Entertainment 54-

^a"Yet saying is he, "Not eat will I till I should speak my ⁿword."

And saying is he, "Speak."

1 Abraham Blessed 34-36

34 And saying is he, "A servant of Abraham am I. And ^AAbrem FATHER-

35 Ieue has blessed 'my lord exceedingly, and he is growing HIGH-throng great, and He is giving to him a flock and a herd and silver and gold and servants and maids and camels and asses.

36 And Sarah, the wife of my lord, bore 'one^o son for my lord ⁸Shre Chiefess after she was old. And give will he to him 'all ^wthat he 'has.

37 "And adjuring me is my lord^{to}saying, 'You shall not 2-9 Eleazar 37-41 take a wife for my son from the daughters of the Canaan- ^KKn^onⁱ SUBMITTIE

38 ite, in whose land I dwell, ^sforⁿ you should go to the house- hold of my father, and to my family, and take a wife for my son 'thence." And saying am I to my lord, 'Perhaps the 39 woman will not go after me.' And saying is he to me, 40 'Ieue 'Alueim', before Whom I 'walk, ^Hec will send His messenger 'with you and prosper your ^rway. And take shall you a wife for my son from my family, and from the house- 41 hold of my father. Then you shall be innocent from my oath of imprecation. For come shall you to my family, and should they not give to you, ^athen you shall be^c innocent from my oath of imprecation.'

42 "And coming am I 'today to the spring.

10-11 Journey 42-

"And saying am I, 'Ieue, Alueim of my lord Abraham, 12-21 Prayer -42-44 pray, shouldst Thou, forsooth, be prospering my ^rway on which I am 'now^o going, behold! I am stationed ^on^at the 43 spring of 'water 'a^where the daughters of the mortals of he city will fare forth to bail water.' And ^bcomes it that the damsel is 'faring forth to bail, and I say to her, "Pray 44 give me a little water to drink from your jar," and she says to me, "^mr You drink, and, moreover, for your camels will I bail," she is the woman whom Ieue finds correct for 'Isaac,^o the son of my lord, 'and 'by this will I know that Thou doest a kindness to my lord Abraham.'

45 "Ere I am finishing^{to}speaking 'in my heart, ^a behold! 22-25 Rebecca 45-47 Rebecca is faring forth, and her jar is on her shoulder^b, and down is she going to the spring and is bailing. ⁸b^sshoulder blade

46 "And saying am I to her, 'Give me a ^slittle waterⁿ to drink, pray, ^sfrom your jar." And hastening is she and 'letting down her jar 'on her 'hand^o and is saying, 'Drink. And, moreover, your camels will I ^cgive a drink.' And drinking am I, and, moreover, she ^cgives the camels a drink.

47 "And asking 'her am I and saying, 'Whose daughter are ^Whose^aANY you?' And saying is she, 'A daughter of Bethuel. son of ^BBth u-AI House-of-Al

^MNchur SNOKTER

^MMike Queen

²⁶Leue 48

⁴⁸Ps1077

Al u eim

SUBJECT-OR-TO-S

(To-subjectors)

Nahor, whom Milcah bore for him.' And placing am I the pendant on her nose and the bracelets on her hands.

48 "And bowing my head am I and worshiping¹⁰leue, and blessing 'leue, Alueim of my lord Abraham, Who guides me in the 'way of truth, to take 'the daughter of my lord's brother for his son.

27-32 Reception 49-53 49 "And now, if you, forsooth, ^ddeal in kindness and truth 'with my lord, tell¹⁰me. And if not, tell¹⁰me, and I will 'face onto ^stheⁿ right or onto ^stheⁿ left."

50 And answering are Laban and Bethuel and saying, "From leue fares forth 'this^o matter. We cannot speak to you evil or good. Behold! Rebecca is before you. Take her and go, and she shall become the wife of your lord's¹⁰son, as^wleue speaks."

matterword

nebRbqe Enthraller 51

^AAbrem FATHER- 52

HIGH-throng 53

And ^bcoming is it, as^w Abraham's servant hears 'their words, ^athat he is prostrating to^d the earth to leue. And forth is the servant ^cbringing articles of silver and articles of gold and clothes, and is giving them to Rebecca. And token presents he gives to her brother and¹⁰her mother.

33 Entertainment 54- 54

And eating are they and drinking, he and the mortals who are with him, and lodging.

1-54- Eleazer, Mission -54-67

-54 Return 56-60

And rising are they in the morning, and saying is he, "Send me, 'and I will go^o to my lord."

55 Departure 61-67 55

And saying are her 'brothersⁿ and her mother, "The maiden shall dwell 'with us two 'days or ten. 'Andⁿ afterward she shall go."

-54 Return 56-60 56

And saying is he to them, "You must not delay 'me ^awhen leue prospers my 'way. Send me, and I will go to my lord."

57 And saying are they, "We will call¹⁰the maiden and ask at 'her 'mouth."

58 And calling are they¹⁰Rebecca and saying to her, "Will you go with 'this 'man?" And saying is she, "I will go."

59 And sending are they 'Rebecca, their sister, and 'her wet-nurse, and Abraham's 'servant and 'his mortals. And blessing are they 'Rebecca, 'their sister,^c and saying to her, "Our sister are 'you. May you become thousands of myriads, and may your 'seed tenant 'the gateway of those hating them."

55 Departure 61-67 61

And rising is Rebecca and her maidens, and they are riding on the camels, and are going after the man. And taking is the servant 'Rebecca and is going.

^LLehrai To- 62

LIVE-mirror 63

⁶³Ps4426 La320

^aNow Isaac comes 'into the wilderness," to the well Lehirai. And dwelling is he in the land of the south-rim. And forth is Isaac faring to worship in the field before the evening. And lifting is he his eyes and seeing. And behold! Camels are coming.

¹Itzchq LAUGH-causer 64

^alightCOMING-DOWN 65

WHATANT

And lifting is Rebecca 'her eyes and is seeing 'Isaac and is alighting off the camel. And saying is she to the servant, "What 'man is 'this 'going in the field to meet us?"

And saying is the servant, "He is my lord."

And taking is she a 'veil and covering herself.

thingword 66

And relating is the servant to Isaac 'all the things which he had done.

Gn. 25 Annals, Patriarchs, Ishmael, Isaac, Abraham dies⁸ Entombed⁹

67 And bringing her is Isaac to^d the tent of Sarah, his mother. And taking is he 'Rebecca, and becoming is she his wife, and he is loving her. And 'comforted' is Isaac after the loss of his mother, 'Sarah.'

2220-24 Son of Relative 251-4

25 And continuing is Abraham, and taking is he a wife, and her name is Keturah. And bearing is she for him 'Zimran and 'Jokshan and 'Medan and 'Midian and 'Ishbak and 'Shuch. And Jokshan generates 'Sheba 'and 'Thumun' and 'Dedan. And the sons of Dedan come to be 'Raguel and Nabdeel and 'Ashurim, and Letushim and Leummim.

4 And the sons of Midian are Ephah and Apher and Enoch and Abida and Eldaah. All these are sons of Keturah.

1127-2219 Abraham's Death 255-11

5 And giving is Abraham 'all which is his to 'his son' Isaac. And to the sons of the concubines which are Abraham's, Abraham gives gifts. And sending them is he away from^{on} Isaac, his son,ⁱⁿ while he is still living, eastward to the land of the East.

7 And these are the 'days of the years of the 'life of Abraham, which he lives—a hundred^{yr} and seventy^{yr} a five years.

8 And expiring is Abraham, and dying in a good 'grey-haired age, old and satisfied 'with 'days.' And gathered is he to his 'people. And entombing 'him are his sons, Isaac and Ishmael,^{to} in the 'double' cave ^{to}in the field of Ephron, the son of Zohar, the Hittite, which is adjoining Mamre, the field 'and the cave' which Abraham bought from 'the sons of Heth. There is made a tomb for Abraham, and Sarah, his wife.

11 And 'coming is it, after the death of Abraham, 'that the Alueim is blessing 'Isaac, his son. And dwelling is Isaac 'by the well Lehi-rai.

12 And these are the genealogical annals of Ishmael, son of Abraham, whom Hagar, the Egyptian, Sarah's maid, bore for Abraham:

13 And these are the names of the sons of Ishmael, 'by their names, for their 'genealogical annals: The firstborn of Ishmael, Nebaioth; and Kedar and Adbeel and Mibsam and 14 Mishmah and Dumah and Massa 'and' Chador and Tema 'and' Jetur 'and' Naphish and Kedemah. These, they are the sons of Ishmael, and these are their names, in their environs and in their domiciles—twelve princes for their 'to clans.

17 And these are the years of the 'life of Ishmael: a hundred^{yr} and thirty^{yr} a seven years. And expiring is he, and died, and is gathered to his people.

18 And tabernacling are they from Havilah unto Shur, which is adjoining Egypt, as you come to^d Assyria. It falls to him to be adjoining all his brothers.

19 And these are the genealogical annals of Isaac, son of Abraham: Abraham begets 'Isaac.

¹¹Tzchq LAUGH-causer

⁸Shr e Chieffs

⁸Rob Rbq e Enthraller

⁸1612 1720 3725 28

⁸Qture FUMER (incense)

⁸Zmr n Musician

¹¹qsh n STIFF

⁸Me Mdn MEASUREMAN

¹¹Md in Quarreler

¹¹shbq LEAVE-BE-er

⁸Shuch PROSTRATOR

⁸Shb a RETURN

⁸Thum un Amazement

⁸Dd n FOND

⁸Ashuri PROGRESSIVES

⁸Ltushm FORGE

⁸Leu Lam im FOLKSTEMS

¹¹Oph e Faint

⁸Ophr SOIL

⁸Chnuuk DEDICATED

⁸Abido My-FATHER-KNOWS

⁸Al doe AL-KNOWS

⁸7 124 Adm 3569

⁸Ophrun SOILER

⁸Tzchr GREY

⁸Chth i Dismay-ite

¹¹Mmr a 'Bitterness'

⁸Je242 239

⁸10 2316

See map page 72.

¹¹1614 2119 2462

⁸Lchirai TO-LIVE-mirror

1127-2511 Hindrance 2512-18

12 Ishmael, Birth 17

13-16 Sons, Ishmael 18

¹¹Nb iuth PRODUCTIONS

⁸Qdr SOMBER

¹¹bM bshm AROMATIC

¹¹Mshmo HEARING

⁸Dum e LIKENESS

⁸M sha Load

⁸Chdr CHAMBER

⁸Nphish SOULISH

⁸Qdme PRECEDENCE

12 Ishmael, Death 17

(born Adm 3480)

Adm 3617

13-16 Sons, Ishmael 18

⁸Chuile PERFORATED

⁸Shur Barricade

⁸M tr im Narrow

⁸Ashur PROGRESSING

1110-26 Chosen 2519-3529 2519 Birth-Death 3527-29

¹¹1612 391 Jd824

⁸Abrem FATHER-HIGH-throng

Rebecca's sons Esau and Jacob²⁶ Esau's Birthright³⁴ Famine²⁶ 25-26

2520-22 Rebecca 3516-20 20

Adm 3534

^BBth u-Al House-of-Al

^AArm HEIGHT 21

^LLbn WHRR

See map page 83. 22

And coming is Isaac to be forty years of 'age 'at his taking 'Rebecca, the daughter of Bethuel, the Syrian 'of Padan, 'Syria,' the sister of Laban the Syrian, for his wife. And Isaac is entreating Ieue for the invigorating of 'Rebecca,' his wife, for barren is she. And Ieue is being entreated 'by him, and pregnant is Rebecca, his wife. And bruising themselves are the sons within her. And saying is she, "Should it be so? Why have I this?" And going is she to inquire of 'Ieue.

2528-28 Sons 3521-28

^Ie u e 23
Will-be-ing-was

^Al u eim

SUBJECT-OR-to-s

(To-subjectors)

^EREATMANT

And saying is Ieue to her,
"Two 'nations are in your belly,
And two 'folkstems shall be parted from your bowels.
And one folkstem shall be more resolute 'than the other
And the greater shall serve 'the' inferior." [folkstem.

24 And fulfilled are the days of her bearing. And behold!

25 Twins are in her belly. And forth is faring the first, ruddy, all of him as a fur robe of hair. And calling are they his name Esau. And afterward his brother fares forth. And his hand is holdingⁱⁿ the heel of Esau. And 'calling are they' his name Jacob. And Isaac is sixty years of 'age 'when 'Rebecca' bears 'them.

Adm 3554

^Osh u Doer 26

^Jloqb HREL

^Itzchq LAUGH-causer

^RebRbqe Enthraller

^ETOUGREATING 27

^E7 Jbl1 8 23

^E273 4 Hbl120 28

And growing up are the lads. And becoming is Esau a man, a knowing hunter, a man of the field. 'Yet Jacob is a flawless man, dwelling in tents. And loving is Isaac 'Esau, for his game is in his mouth. 'Yet Rebecca is loving 'Jacob.

2529-34 Birthright 271-3515

29 And stewing is Jacob a stew. And coming is Esau from the field and is faint. And saying is Esau to Jacob, "Glut me, pray, 'with the 'red—this 'red stew, for faint am I." Therefore called is his name Edom also.

^M4A dum Red

^E1 Nu36 12 1Ch51 2 31

And saying is Jacob 'to Esau,' "Sell, as of 'today, 'your birthright to me."

32 And saying is Esau, "Behold! I am 'going to die, and 'to what is this birthright to me?"

33 And saying is Jacob 'to him,' "Swear to me as of 'today." And swearing is he to him. And selling is 'Esau' 'his birthright to Jacob.

^E4 Hbl216 34

^J1210

261 Gerar 28

^Phl'shth Distinguished-

^SRT-ite

^Grr Chew or Saw

See map page 78.

2-5 Appearance 24-28 2

^APPRISGAT

^E1316 2818 5024 Ex36 3

^M2223-33

^CARRY OUT-ASS

26 And 'coming is a famine in the land, aside from the first 'famine which 'came in the days of Abraham. And going is Isaac to Ablmelech, king of the Philistines, to^d Gerar.

And appearing to him is Ieue and saying, "You must not go down to^d Egypt. Tabernacle in the land of which I apprise 'to you. Sojourn in 'this 'land, and I will come to be with you and will bless you. For to you and to your 'seed will I give 'all these lands, and carry out will I 'the oath which I swore to Abraham, your father. And increase will I 'your 'seed as the stars of the heavens, and give will I to your 'seed 'all 'these 'lands. And blessed, in your 'seed, are all the nations of the earth, inasmuch as hearken did Abraham, 'your father," 'to My 'voice and kept My charge, My instructions, My statutes, and My laws."

^EJnl17 Rol017 5

Gn. 26 Annals, Patriarchs, Isaac, Gerar⁶ Blessed¹² Goes to Beer-sheba²³

6 And dwelling is Isaac in Gerar. ⁷And asking are the mor- ^{26-11 Wives 34-35}
 7 tals of the place as to 'Rebecca,' his wife. And saying is he, ^{7 1213 202 12}
 "My sister is she." For he fears to say, "My wife ⁵is she," ^{n Reb Rbqe Enthraller}
 lest the mortals of the place kill 'him' on account of Rebecca,
 8 for a good appearance has she. And ^bcoming is it that his ^{A b i m l k M y-}
 'days there are long. And gazing is Abimelech, king 'of ^{FATHER (is) KING}
 Gerar' of the Philistines, through a 'window, and is seeing, ^{through about}
 and behold! Isaac is having fun 'with Rebecca, his wife. ^{P P h i s h t h D i s t i n g u i s h e d -}
 9 And calling is Abimelech ¹⁰Isaac and saying 'to him,' "Yea, ^{S E T - i t e}
 behold! Your wife is she! And how say you, 'My sister is ^{h o w W H E R E - A S}
 she'?"

And saying to him is Isaac, that, "I say it lest I die on her ^{1 I t z c h q L A U G H - c a u s e r}
 account."

10 And saying is Abimelech 'to him,' "What is this you do
 to us? As if it were a little thing if one of 'my' 'people lie
 with 'your wife and you bring the guilt upon us!"

11 And instructing is Abimelech 'all 'his' 'people' to saying,
 "'Everyone' 'touching 'this' 'man' 'or' 'in his wife shall ^{d i e y e a d i e b}
 be 'put to death."

12 And sowing is Isaac in 'that 'land and is finding in 'that ^{12-22 Abimelech 26-33}
 'year a hundredfold of 'barley. And blessing him is Ieue.

13 And great is growing the man. And going is he to go on
 14 and grow greater, till ¹¹he is great exceedingly. And it is ^{11 T H A T}
^bcoming at his acquiring flocks and acquiring herds and
 many to serve, ^athat jealous are the Philistines of 'him.

15 And all the wells which his father's servants had delved in
 the days of Abraham, his father, the Philistines stop them
 up, and are filling them with soil.

16 And saying is Abimelech to Isaac, "Go from our people,
 17 for you are very much stauncher 'than we." And going is
 Isaac thence, and is camping in the watercourse of Gerar,
 and is dwelling there.

18 And returning is Isaac and delving 'the wells of 'water
 which were delved by 'servants' of Abraham, his father, and
 the Philistines had stopped them up after the death of
 Abraham, 'his father.' And calling is he ¹⁰to them by names
^as'according to the names which 'Abraham,' his father, called
 to them.

19 And delving are the servants of Isaac in the watercourse
 'of Gerar,' and finding are they there a well of 'living water. ^{19 2119}

20 And contending are the graziers of Gerar with Isaac's ^{Q G r r C h e w o r S a w}
 graziers ¹⁰saying, "Ours is the water." And calling is he
 the name of the well Esek, for extortionate show they ^{W O s h q E x t o r t i o n}
 21 themselves with him. 'And shifting is Isaac thence,' and
 delving are they another well. 'Yet contending are they,
 moreover, over it. And calling is he its name Sitnah. ^{S S h t n e A c c u s a t i o n}

22 And shifting is he thence, and delving ^aare they ^canother
 well. And they do not contend over it. And calling is he its
 name Rehoboth. And saying is he, "For now Ieue widens
 for us, and ^rfruitful are we in the land."

23 And up is he going thence to Beer-sheba.

24 And appearing to him is Ieue in 'that 'night, and saying,
 "I am the Alueim of Abraham your father. You must not
 fear, for 'with you am I. And bless you will I, and increase
 will I 'your 'seed for the sake of Abraham 'your father,' ^{2-5 Appearance 24-25}
 I e u e
 Will-be-ing-was



Al u eim 25
SUBJECT-OR-to-s
(To-subjectors)

2122

12-22 Abimelech 26-33 26

^AAbimlk MY-FATHER- 27
IS-KING

^aGrr Chew or saw

^{Ah}Achzth 'HOLD-GIVE'

^PPhikl MOUTH-ALL 28

My servant." And building is he an altar there. And calling is he 'on the ⁿname of Isaie. And stretching out is he his tent there. And digging are the servants of Isaac a well.

And Abimelech goes to him from Gerar ^awith Ahuzzath, his associate, and Phicol, the chief of his host. And saying to them is Isaac, "For what reason do you come to me, ^awhen you hate 'me and you are sending me away from 'you?"

And saying are they, "We see, yea, see that Isaie has come to be with you, and we are saying, 'Let there ^bcome, pray, an oath of imprecation between us, between us and ^{bt}you, and contract will we a covenant with you. Should you do ^wto us evil, ^{as}when ^wwe do not touch you, and ^{as}when ^wwe do you but good, and send you away in peace?' You are now the blest of Isaie."

And making is he for them a feast, and eating are they and drinking. And ^crising early are they in the morning, and swearing are they, a man to his ^rbrother. And sending them away is Isaac. And they are going from 'him in peace.

^IIzchq LAUGH-causer

And ^bcoming is it 'on 'that 'day, coming also are servants of Isaac. And telling are they ^{to}him concerning the "case of the well which they delve, and are saying to him, "We found water." And calling is he 'it Sheba. Therefore the name of the city is Beer-sheba till 'this 'day.

^EOshu Doer 34 362 5 14 24 25 IK1029

Adm 3594

^BShbo e SATISFACTION

^BBar-Shbo WELL-orth

33 2131

6-11 Wives 34-35

^JIrudith Acclaimer-ess

^BBari WELL-ite

^HChthi Dismay-ite

^BBsh mth 'AROMATICS'

^AAilun Oak

And ^bcoming is Esau to be forty years 'old ^awhen he is taking as wife 'Judith, the daughter of Beeri, the Hittite, and 'Bashemath, the daughter of Elon, the 'Hivite." And coming are they to be a ^mbitterness of spirit to Isaac and ^{to}Rebecca.

2529-34 Birthright 271-3515

^J 3528

^e1dCREATER

^s 2529 3

⁴ 2528 Hbl120 4

^RhRhq e Enthraller 5

^OOshu Doer

^spokeSAY 6

^JI oqb HEEL

271-40 Deception-Reconciliation 323-3317

And ^bcoming it is that old is Isaac, dim-sighted are his eyes. And calling is he 'Esau, his 'elder son, and is saying to him, "My son!" And saying is he to him, "Behold me!"

And saying is he, "Behold, pray! Old am I, and ^cnot know do I the day of my death. And now, pray, lift up your gear, your hanger and your bow, and fare forth to the field and hunt game for me, and make for me tasties, such as ^wI love, and bring them to me, and eat will I, in order that my ⁿsoul may bless you ⁱⁿere I die."

And Rebecca is hearing Isaac ⁱⁿspeaking to Esau, his son. And going is Esau to the field to hunt game 'for his father." And Rebecca spoke to Jacob, her son, 'the inferior in station', ^{to}saying, "Behold! I heard 'your father speaking to Esau, your brother, ^{to}saying, 'Bring ^{to}me game and make for me tasties, and eat will I and bless you will I before Isaie before my death.' And now, my son, hearken 'to my ⁿvoice 'in that which I am instructing 'you. Go, pray, to the flock, and take for me thence two kids of the goats, 'tender and ^ogood, and I will make of 'them tasties for your father, such as ^whe loves, and you shall bring them to your father, and eat will he, in order "that 'your father' may bless you before his death."

And saying is Jacob to Rebecca, his mother, "Behold!

Gn. 27 Annals, Patriarchs, Isaac, Jacob's Deception¹² Gets Blessing²⁵

- Esau, my brother, is a hairy man, and I am a slick man. ^{Al u e im}
- 12 Perhaps my father will feel me, and become will I in his ^{SUBJECT-OR-TO-S} eyes as one who leads him astray, and I bring on me a ^(To-subjectors) slight and not a blessing."
- 13 And saying to him is his mother, "On me be your slight, my son. Yea, hearken to my voice and go. Take them for me."
- 14 And going is he and taking and bringing them to his mother. And making is his mother tasties, such as his father loves.
- 15 And taking is Rebecca the coveted garments of Esau, ^{15 Hb1218} her elder son, which are with her in the house, and is ^{15d GREATER} putting them on Jacob, her smaller son. And the skins of ^{Reb Rbq e Enthralled} the kids of the goats she puts on his hands and on the ^{2 Osh u Doer} slick of his neck. And giving is she the tasties and the ^{J1 oqb HxxL} bread which she made into the hand of Jacob, her son.
- 18 And coming is he to his father and saying, "My father!" And saying is he, "Behold me! Who are you, my son?" ^{WHO ANY}
- 19 And saying is Jacob to his father, "I am Esau, your first-born. I did as you spoke to me. Rise, pray! Sit and eat of my game, in order that your soul may be blessing me."
- 20 And saying is Isaac to his son, "What is this? You hastened ^{17 tzchq LAUGH-CRAUSER} to find it, my son!"
- And saying is he, "For Ieue, your Alueim, caused it to happen before me."
- 21 And saying is Isaac to Jacob, "Come close, pray, and I will feel you, my son. Is this you, my son Esau, or not?" ^{WTF}
- 22 And close is Jacob coming to Isaac, his father. And feeling him is he and saying, "The voice is the voice of Jacob, yet the hands are the hands of Esau."
- 23 "Yet he did not identify him, for his hands are become as the hands of Esau, his brother, hairy. And blessing him is he. ^{14d RECOGNIZE}
- 24 And saying is he, "This is you, my son Esau?"
- And saying is he, "I am."
- 25 And saying is he, "Bring it close to me, and I will eat of my son's game, that my soul may be blessing you."
- And close is he bringing it to him, and he is eating. And he is bringing to him wine, and he is drinking.
- 26 And saying to him is Isaac, his father, "Come close, pray, and kiss me, my son."
- 27 And close is he coming and kissing to him. And smelling is he the smell of his garments and is blessing him, saying,
- "See! The smell of my son
Is as the smell of the full field blessed by Ieue. ^{25 La212}
- 28 And give to you will the Alueim the night mist of the heavens.
And the oil of the earth, and much grain and grape juice.
- 29 Serve you shall peoples,
And down shall bow to you the folkstems.
Master be you over your brothers,
And down to you shall bow the sons of your mother,
One cursing you is accursed.
And one blessing you is blessed!"
- 30 And becoming is it, as Isaac finishes to blessing Jacob,

^Hforth, yea forth^b

^Itzchq LAUGH-causer

^Ieue 31

Will-be-ing-was

^{Who}ANY 32

^Oshu Doer

33 2528 3228 Hbl217 33

^{Who}ANY

^his son,^o and ^bcoming, yea ^barely forth, is Jacob from ^the ⁿface of Isaac, his father, ^awhen Esau, his brother, comes from his hunting. And making tasties is he, moreover, and is bringing them to his father. And saying is he to his father, "Rise will my father and eat ^of his son's game, in order that bless me will your ⁿsoul."

And saying to him is Isaac, his father, "Who are you?" And saying is he, "I am your son, your firstborn, Esau."

And trembling is Isaac, a trembling, great unto excess. And saying is he, "Who, indeed, was he, the hunter of game ^awho brought it to me, and I ate ^of all ⁱn ere you came, and bless him did I? ^sAnd," moreover, blest shall he be!"

34 [']And ^bcoming is it, ⁿ as Esau hears ^the words of his father [']Isaac, ^athat crying is he a cry great and bitter unto excess. And saying is he to his father, "Bless me, me moreover, my father!"

35 And saying is he [']to him, "Your brother came [']with deceit, and he has taken [']your blessing."

^{Because}THAT 36

^Ioqb HEEL

And saying is he, "Because he calls his name Jacob, is it ^athat he is circumventing me [']already' this twice? [']My birthright took he. And, behold! Now he takes my blessing!" And saying is [']Esau to his father, "Have you not besides a blessing for me?"

37 2581⁴ 37

And answering is Isaac and saying to Esau, "Behold! As master have I placed him [']over you, and [']all of his brothers have I given to him for servants, and with grain and grape juice I support him. And for you, indeed, what shall I do, my son?"

38 And saying is Esau to his father, "Your one blessing is it, my father? Bless me, me moreover, my father!" ^{'a}Yet silent is Isaac, [']and lifting is Esau his voice and is lamenting.

39 And answering is Isaac, his father, and saying to him,

"Behold! Away from the ⁿoil of the earth is coming to be your And from the night mⁱst of the heavens above. [dwelling,

40 1S1447 2S814 1K2247 40

2K820 22

And ^onby your [']sword shall you live, And your brother shall you serve.

^{'a}Yet it ^bcomes, as ^o you are caused to sway, You also break off his [']yoke off your neck."

2741 Grudge 3318-3431 41

And a grudge is Esau holding against [']Jacob on account of the blessing with which his father blesses him. And saying is Esau in his [']heart, "Approaching are the days of mourning for my father, ^awhen I will kill [']Jacob, my brother."

2742-285 Departure, Return 351-15

^a1dGREATER 42

^ooRbq e Enthraler

And told to Rebecca are ^the words of Esau, her [']elder son, and sending is she, and calling for Jacob, her [']smaller son, and saying is she to him, "Behold! Esau, your brother, is consoling himself as to you, intending to kill you. And now, my son, hearken [']to my ⁿvoice, and rise, run away [']by yourself [']to Syria, [']to Laban, my brother, to ^dCharan. And dwell with him several days, till ^wback is turning your brother's fury, till ^wback turns your brother's anger from you, and forgotten has he [']what you did to him, and I send

43 1131 43

See map page 83.

^sArm HEIGHT 44

^lLbn WHITE

^oChr n HEATED 45

Gn. 28 Annals, Patriarchs, Isaac, Jacob leaves⁵ Esau's Wive's⁶ Vision¹²

- and take you thence. Why shall I be bereaved, moreover, of you two in one day?" ^{I e u e}
⁴⁶ And saying is Rebecca to Isaac, "Irritated am I in my life /because of the presence of the daughters of the sons of Heth. Should Jacob take a wife such as these from the daughters of Heth, from the daughters of the land, to what has "life for me?" ^{Will-be-ing-was}
²⁸ And calling is Isaac to Jacob, and is blessing 'him and instructing him. And saying is he to him, "Not take shall you a wife from the daughters of Canaan. Rise, go to^d Padan, Syria, the home of Bethuel, your mother's father, and take for yourself thence a wife, from the daughters of Laban, the brother of your mother. And Al-Who-Suffices will bless 'you and 'make you 'fruitful and increase you, and you shall become^{to} an assembly of peoples. And give to you will He 'the blessing of Abraham, 'my father," to you and to your 'seed 'with you, for you to tenant 'the land of your sojournings,^{to} given by the Alueim to Abraham." ^{2634 35}
⁵ And Isaac is sending 'Jacob away. And going is he to^d Padan, Syria, to Laban, son of Bethuel the Syrian, brother of Rebecca, the mother of Jacob and Esau. ^{RebRbqe Enthraller}
⁶ And seeing is Esau that Isaac blesses 'Jacob and sends 'him to^d Padan, Syria, to take thence a wife for himself, and, in his blessing 'him, he is also instructing^{on} him,^{to} saying, "You shall not take a wife from the daughters of Canaan," and that Jacob is hearkening to his father and to his mother, and is going to^d Padan, Syria. And seeing is Esau that evil are the daughters of Canaan in the 'eyes of Isaac, his father. And going is Esau to Ishmael, and taking 'Mahalath, a daughter of Ishmael, Abraham's son, sister of Nebaioth, ^{to} his wives, for his wife. ^{RebRbqe Enthraller}
¹⁰ And forth is Jacob faring from Beer-sheba, and going toward Charan. And coming is he uponⁱⁿ a place and is lodging there, for the sun has set. And taking is he one 'of the stones of the place, and is placing it for his "pillow, and lying down is he in 'that place. And dreaming is he, and, behold! 'A stairway set up earthward, 'a with its head touching the heavens. And behold! Messengers of the Alueim are ascending and descending 'on it. ^{286-9 Esau's Wives-Jacob's 291-3155}
¹³ And behold! Ieue is stationed on it. And saying is He. "I am Ieue, the Alueim of Abraham, your forefather, and the Alueim of Isaac. 'Do not fear.^o The land on which you are lying, to you will I give it, and to your 'seed. And become shall your 'seed as the soil of the land. And breach forth will you seaward and eastward and northward and toward the south-rim. And blest, in you, are all the families of the 'ground, and in your 'seed. And, behold! I am with you, and keep you in every 'way' which you shall go, and will restore you to 'this 'ground, for not forsake you will I, till^{to} I should do 'all' 'which I have spoken to you." ²⁹¹⁻³¹⁵⁵
¹⁶ And waking is Jacob from his sleep and saying, "Surely, forsooth, Ieue is in 'this place, and I knew it not." And fearing is he and saying, "What a fearful 'place is 'this! But

Bethel¹⁹ Arrival Charan 29¹ Meets Rachel⁹ Laban meets Jacob¹³ 28-29

Al u eim
SUBJECT-or-to-s
(To-subjectors)
18 Lv261 Dt1622 18

toPHEAD

Bith-Al House-of-Al 19

Luz DEVIATOR

Jl oqb HEEL 20

See map page 78.

is not this rather the ^uhouse of the Alueim, and this the ^ugateway of the heavens?"

And early is Jacob ^crising in the morning, and taking is he [']the stone which he had placed [']there^o for his [']pillow, and is placing [']it for a monument, and pouring oil on its top. And calling is [']Jacob^o [']the name of [']that [']place Beth-El. ^aHowbeit, Luz was the name of the city [']at first.

And vowing is Jacob a vow,^{to}saying, "Should it be coming that Ieue Alueim stands by me, and [']keeps me in [']this [']way which I am going, and gives to me [']bread to eat and a [']garment to put on, and I return in peace to my father's household,^othen Ieue becomes my^{to}Alueim, and [']this stone, which I place for a monument, shall become the house of Alueim [']for me." And of all [']that Thou art giving to me, tithe, yea, tithe it will I for Thee."

291-14 Arrival 3117-55 29

2119

And [']lifting is Jacob his feet and is going toward the land of the [']sons of the [']east, [']to Laban, the son of Bethuel, the Syrian, brother of Rebecca, the mother of Jacob and Esau.^o And seeing is he, and, behold! A well in the field. And, behold! There are three droves of small cattle reclining ^oat it, for from [']that [']well are they [']giving the droves a drink. And the stone on the [']mouth of the well is great. And gathered there are all the droves. And they roll [']the stone off the [']mouth of the well and [']give [']the small cattle a drink. ^aThen they restore [']the stone on the [']mouth of the well to its place.

sl'cause

sl'cause

4 And saying to them is Jacob, "My [']brethen, whence are you?"

Chr n Heated

2415 5

NNchur SNORTER

And saying are they, "From Charan are we."
And saying is he to them, "Do you know [']Laban, the son of Nahor?"

fare wellpeace 6

Rchl Ewa

And saying are they, "We know him."
And saying is he to them, "Fares he well?"
And saying are they, "Well fares he. And, behold! Rachel, his daughter, is coming with the flock."

sl'cause

7 And saying is [']Jacob^o [']s to them, [']"Behold! Still is the day great. It is not seasonable to gather the cattle. [']Give a drink to the flock, and go, graze them."

8 And saying are they, "We cannot till [']w gathering are all the [']herds,ⁿ and they roll [']the stone off the [']mouth of the well and [']give a drink to the flocks."

sl'cause

9 At his still speaking with them, Rachel, [']the daughter of Laban,^o comes with the flock which is her father's, for the grazer is she of [']her father's flock.^o And [']coming is it, as [']w Jacob sees [']Rachel, the daughter of Laban, his mother's brother, and [']the flock of Laban, his mother's brother, ^athen close is coming Jacob, and he is rolling [']the stone off the [']mouth of the well, and is [']giving a drink to the flock of Laban, his mother's brother. And Jacob is kissing^{to}Rachel, and is [']lifting up [']his voice and lamenting. And telling is Jacob to Rachel that he is her father's brother, and that the son of Rebecca is he. And running is she and telling^{to}her father [']these things."

13 And [']coming is it, as Laban hears [']the report of Jacob, his sister's son, running is he also to meet him. And em-



RebRbqe Entrhaller
thingwords

Gn. 29 Annals, Patriarchs, Isaac, Jacob serves for Leah²⁵ and Rachel²⁸
 bracing^{to} him is he and kissing^{to} him, and bringing him to
 his house. And relating is he to Laban 'all these things. ^{Al u e im}
^{SUBJECT-OR-TO-S}
^(To-subjectors)
^{this w, c'd}
 14 And saying to him is Laban, "Yea, my ⁿbone and my
ⁿflesh are you." And dwelling with him is he the days of a ^{Lbn} WHITE
 month.

2915-3026 Service 3027-3116

- 15 And saying is Laban to Jacob, "Seeing that my brother ^{J I o q b} HEEL
 are you, ^athen serve you me gratuitously? Tell^{to} me what
 is your hire."
- 16 ^aNow^{to} Laban had two daughters. The name of the elder ^{e i d} GREATER
 17 is Leah and the name of the younger is Rachel. And the ^{y n e} SMALLER
 eyes of Leah are tender, ^ayet Rachel ^bis lovely in shapeli- ^{L L a e} 'No-thing'
 18 ness, and lovely in appearance. And loving is Jacob 'Rachel. ^{R c h l} EWE
 And saying is he, "Serve you will I seven years 'for
 Rachel, your 'younger daughter." ^{17 396}
^{y n e} SMALLER
- 19 And saying 'to him' is Laban, "Better I give 'her to you
 'than that I give 'her to another man. Dwell, withal."
- 20 And serving is Jacob 'for Rachel seven years. And be- ²⁰ Hol212
 coming are they in his ^aeyes as several days, in his love
 'for her.
- 21 And saying is Jacob to Laban, "Grant me 'my wife, for
 fulfilled are my days, and I will come to her."
- 22 And gathering is Laban 'all the mortals of the place and
 23 is making a feast. And ^bcoming is it in the evening ^athat
 'Laban' is taking 'Leah, his daughter, and is bringing 'her
 24 to 'Jacob, ^aand 'Jacobⁿ is coming to her. And giving is
 Laban 'Zilpah, his maid, to Leah, his daughter, ^sforⁿ a ² Zilphe REPLETE-MOUTH
 25 maid. And ^bcoming is it in the morning, and, behold! She is
 Leah. And saying is 'Jacob' to Laban, "What is this you
 do to me? Did I not 'for Rachel serve with you? And why
 do you deceive me?"
- 26 And saying is Laban, "Not so is it being done in our
 place, to give the inferior in station before the firstborn.
- 27 Fulfill the seven of this one, and give will 'Iⁿ to you 'this
 one, moreover, 'for the service which you shall serve,
 withal, further another seven years."
- 28 And doing so is Jacob. And fulfilling is he this one's
 seven. And giving to him is 'Laban' 'Rachel, his daughter,
 29 for his wife. And giving is Laban 'Bilhah, his maid, to
 30 Rachel, his daughter, for her^{to} maid. And coming is he,
 moreover, to Rachel, and, moreover, loving is he 'Rachel
 more 'than Leah. And serving is he with him further an-
 other seven years.
- 31 And seeing is Ieue that Leah is hated, and opening is He ³¹ Dt2115
 32 'her womb. ^aYet Rachel is barren. And pregnant is Leah
 and is bearing a son 'for Jacob. ^aAnd calling is she 'his name
 Reuben for she says, "For see does Ieueⁱⁿ my humiliation ^{R a u b n} SEE-son
 'and gives me a son, ^afor now my husband will love me."
- 33 And pregnant is 'Leah' again, and is bearing a 'second' son
 'for Jacob. ^aAnd saying is she, "For hearing is Ieue that
 hated am I, and giving to me is He 'this one, moreover."
- 34 And calling is she 'his name Simeon. And pregnant is she
 again and is bearing a son. And saying is she, "Now 'once
 more will my husband be obligated to me, for I bear for him ³⁵ 498
 35 three sons." Therefore calling is 'sheⁿ his name Levi. And ^{L L u i} OBLIGATED

- 1 e u e
Will-be-ing-was
Jleude Acclaim
*st¹STANDING 30
B²Rchl EWR
Jloqb HEEL
161-2 2931 2
- And 'hot is the anger of Jacob 'against Rachel. And saying is he 'to her, "In Alueim's stead am I, Who withholds from you the 'fruit of the belly?"
- 3 And saying is 'Rachel to Jacob, "Behold my maidservant Bilhah. Come to her and bear shall she on my knees, and I, moreover, will be built 'by her." And giving¹⁰ to him is she 'Bilhah, her maid, for a wife. And coming is Jacob to her.
- 4
5 And pregnant is 'Rachel's maid,⁹ Bilhah, and is bearing for
6 Jacob a son. And saying is Rachel, "Adjudicated has the Alueim for me, and, moreover, He hears¹⁰ my 'voice, and is giving to me a son." Therefore she calls his name Dan.
- 7 And pregnant is she again, and bearing is Bilhah, Rachel's
8 maid, a second son for Jacob. And saying is Rachel, "With twistings of the Alueim am I twisted with my sister, "and" moreover, I prevail." And calling is she his name Naphtali.
- 9 And seeing is Leah that she stays from bearing. And taking is she 'Zilpah, her maid, and is giving 'her to Jacob for a wife. 'And coming is Jacob to her,⁹ and Zilpah, Leah's maid, is 'pregnant and⁹ bearing for Jacob a son. And saying is Leah, "Coming" is a 'raid!" And calling is she 'his name Gad. And 'pregnant is⁹ Zilpah, Leah's maid, and is bearing a second son for Jacob. And saying is Leah "4 Happiness is mine, for the daughters call me happy." And calling is she 'his name Ashur.
- 10
11
12
13
14
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16
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18
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23
- And going is Reuben in the days of "wheat harvest and flinding mandrakes in the field, and is bringing 'them to his mother, Leah. And saying is Rachel to Leah, 'her sister,⁹ "Glve to me, pray, 'of your son's mandrakes."
- And saying is 'Leah' to her, "No!" Is it little of you to take 'my husband, "then to take, moreover, my son's 'mandrakes?" And saying is Rachel, "Not so!" He shall lie with you 'this⁹ night, "for your son's mandrakes."
- And coming is Jacob from the field in the evening, and forth is faring Leah to meet him. And saying is she, "To me are you coming 'tonight," for I hired, yea, hired you 'with my son's mandrakes." And lying is he with her in that night.
- And hearkening is the Alueim to Leah, and pregnant is she and is bearing for Jacob a fifth son. And saying is Leah, "Giving is the Alueim my hire, for¹⁰ I give my maid to my husband." And calling is she 'his name Issachar.
- And pregnant again is Leah, and is bearing a sixth son for Jacob. And saying is Leah, "Dowering me is the Alueim with a good dowry 'this time. My husband will prefer me, for I bear for him six sons." And calling is she 'his name Zebulon. And afterward she bears a daughter. And calling is she 'her name Dinah.
- And remembering is the Alueim 'Rachel and hearkening to her is the Alueim and opening 'her womb. And pregnant
- 1 e u e
Will-be-ing-was
Jleude Acclaim
*st¹STANDING
B²Rchl EWR
Jloqb HEEL
161-2 2931 2
Blee DISINTEGRATED
Dn ADJUDICATE
N¹Nphtli TWISTED
Lae 'No-thing' 9
*st¹STAND
Zlph⁹ REPLETE-MOUTH 10
Jsl117 127 Is6511
Cd RAID 12
1s DI3324
Ashur PROGRESS
Ra u bn SEE-SON 14
Ish shkr Forsooth-hire
Zbulun PREFIGURED 21
Dine ADJUDICATRESS

Gn. 30 Annals, Patriarchs, Isaac, Jacob bargains with Laban for hire²⁸

- is she and bearing 'for Jacob' a son. And saying is 'Rachel,^o ^{*J Ioqb HmL*}
 24 "The Alueim gathers up 'my reproach." And calling is she ^{*Al u e im*}
 'his name Joseph saying, "Adding is Ieue to me another ^{*SUBJECT-OR-TO-S*}
 son." ^{*(To-subjectors)*}
 25 And b'coming is it, as^w Rachel bears 'Joseph, ^{*J I usph Add-er*} then saying ^{*Rchl Ewz*}
 is Jacob to Laban, "Send me, and I will go to my place and ^{*Lbn Wmz*}
 26 to my land. Give me 'my wives and 'my children, 'for whom
 I have served 'you, and go will I, for you know 'my service
 with which I have served you."

2915-3026 Service 3027-3116

- 27 And saying to him is Laban, "If, pray, I find grace in
 your 'eyes! I augur ^athat Ieue's blessing me is due to your
 28 'coming'." And saying is he, "Specify your hire ^{on}to me,
 and I will give it."
 29 And saying is 'Jacob' to him, "You know ^whow I have
 30 served you, and ^wwhat becomes of your cattle 'with me. For
 little was that which came to be yours before, and breach-
 ing is it into much. And blessing 'you is Ieue, 'at my foot-
 steps. ^aYet now, when shall I do something, moreover I,
 for my own household?"
 31 And saying 'to him is Laban, ^o"What shall I give to you?"
 And saying is Jacob, "Naught shall you give ^{to} me. If you ^{thing}word
 will do for me 'this 'thing, I will return: Graze will I your
 32 flock 'and^o 'keep it, pass will I among all your flock 'today
 to 'take away thence every speckled and flecked flockling,
 also every brown flockling among the sheep, and 'all' the
 33 flecked and speckled among the goats, and it becomes my
 hire. And responding is my 'righteousness 'for me, 'on the
 morrow day, for on account of my hire shall 'it' come before
 you. Every one in which there is no speck and fleck among
 the goats, and brown among the sheep, stolen is it if 'with
 me."
 34 And saying 'to him' is Laban, "Behold! O that it shall
 b'come ^{as}according to your ⁿword!"
 35 And 'taking away is he in 'that day the striped and the
 flecked 'bucks, and 'all the speckled and the flecked 'she-
 goats, 'and^o everyone which has white in it, and all the
 36 brown among the sheep, and g'iving them is he into the
 'hands of his sons. And placing is he a ^away of three days
 between 'them^o and ^bJacob's. And Jacob is grazing the
 'flock of Laban, 'what is 'left.
 37 And taking is Jacob for himself sticks of smooth white
 poplar and of hazel and of the plane tree, and is peeling in
 them white peelings, baring the white which is on the
 38 sticks. And putting is he 'the sticks which he peeled in the
 troughs, in the drinking 'water, to which the flocks are
 coming to drink ^{to}opposite the flocks. And warm with de-
 39 sire are they 'at the sticks' 'when they come to drink. And
^awarm with desire are the flocks at the sticks, and are
 bearing 'small cattle, striped, speckled, and flecked.
 40 And the sheep Jacob parts, and he puts the faces of the ^{put}civizs
 flocks towards the striped and all the brown among
 Laban's flock. And he is setting his own droves ^{to}alone, and
 does not set them ^{on}with Laban's flock.

Jacob depletes Laban's flocks 31¹ Leaves for Canaan¹⁸ 30-31

¹ ^e ^u ^e 41 And it ^bcomes, in every 'season' of 'warming with desire of the sinewy of the flock, ^athen Jacob places 'the sticks 'before the eyes of the flock, in the troughs, for 'them' to 42 'warm with desire among the sticks. ^aYet 'with the drooping ones of the flock he is not placing them. And the drooping became Laban's and the sinewy Jacob's.

43 And breaching is the man exceeding exceedingly, and ^bcoming is he to have many small cattle 'and herds' and maids and servants and camels and asses.

^J ^I ^o ^q ^b ^H ^E ^R ^L 31 And hearing is 'Jacob' 'the words of Laban's sons, ^to saying, "Taking is Jacob 'all which was our father's. And from 2 that which is our father's he makes 'all 'this 'glory." And seeing is Jacob 'the 'face of Laban, and behold! It is not with him as heretofore.

3 And saying is Ieue to Jacob, "Return to the land of your forefathers and to your kindred, and come will I to be with you."

^R ^R ^h ^e ^l ^E ^w 4 And sending is Jacob and calling ^to Rachel and ^to Leah to the field, to his flock. And saying is he to them, "Seeing am I 'the 'face of your father, that it is not toward me as heretofore. And the Alueim of my father ^bcame to stand by me. And you know that 'with all my vigor I served 'your father. ^aYet your father trifles 'with me, and varied 'my hire at ten countings. ^aYet the Alueim did not allow him to 6 'do evil withal. If thus he is saying: 'The speckled shall be^c your hire,' ^athen bear do all the flock speckled. And if thus he is saying: 'The striped shall be^c your hire,' ^athen bear do 7 all the flock striped. And rescuing is the Alueim the 'cattle of your father and is gving them to me.

¹ ^o ² ⁸ ¹ ² ¹ ³ ⁴ ⁸ ¹ ⁶ 10 "And ^bcoming is it 'at the season that the flock is 'warm with desire, ^athat I am lifting my eyes and seeing in a dream and, behold! 'The he-goats 'and the rams' 'that go up on the 11 small cattle are striped, speckled, and dappled. And saying to me is a messenger of the Alueim in a dream. 'Jacob! And 12 saying am I, 'Behold me! And saying is He, 'Lift your eyes, pray, and see that 'all the he-goats 'and the rams' 'going up on the small cattle are striped, speckled, and dappled, for I see 'all ^wthat Laban is doing to you. I am the Al of Beth-El, where you anointed the monument 'andⁿ where you vowed a vow to Me. ^sAndⁿ now, rise, fare forth from 'this 'land, and return to the land of your kindred, 'and I will come to be with you. ^a"

14 And answering are Rachel and Leah, and saying are they to him, "Is there further for us a portion and allotment in the household of our father? Are not we reckoned 'asⁿ foreigners 'by him? For he 'sold us, and 'devouring is he, even

^a ^e ^v ^e ⁿ ^m ^o ^r ^e ^v ^e ^r ^e ¹ ⁶ 15 'devouring 'our money. For all the riches 'and the glory' which the Alueim rescues from our father, ours is it and our sons'. And now, all ^wthat the Alueim says to you, do."

291-14 Return 3117-55 17 And rising is Jacob, and lifting 'his wives and 'his sons 18 on 'camels, and leading away 'all his cattle, and 'all his goods which he got, the cattle he acquired, which he got in

Gn. 31 Annals, Patriarchs, Isaac, Rachel steals alueim¹⁹ Laban pursues²³

Padan, Syria, to come to Isaac, his father, to^d the land of Canaan.

See map page 83.

^vPhd n RANSOM

ⁱTzchq LAUGH-causer

^oKno n SUBMITTER

19 And Laban goes to shear 'his flock. And stealing is
20 Rachel 'the household alueim which are her father's. And
'stealing is Jacob 'the 'heart out of Laban, the Syrian, on
21 failing to tell^{to}him that he is running away. And away is
he running, he and all which is his. And rising is he and
crossing 'the stream, and is setting 'hisⁿface toward mount
'Gilead.

19 3027 352

21 Nu321 39 361

Dt312-16

^{cross}passing

^{set}PLACING

^oGIod Mound of Witness

22 And it is being told^{to}Laban, 'the Syrian,^o 'on the third
23 'day, that Jacob ran away. And taking is he 'all' his breth-

^LLbn WHITE

^Arm HEIGHT

ren with him, and is pursuing after him a 'way of seven
days, and hard is he following after 'him in mount 'Gilead.
24 And coming is the Alueim to Laban, the Syrian, in a
dream in the night. And saying is He to him, ^v"Beware, to
you, lest you be speaking with Jacob from good unto evil!"^v

hard foⁱCLINGING

See map page 83.

^Beware^{KEEP}

^{Al u eim}

^{SUBJECT-OR-TO-S}

(To-subjectors)

25 And Laban is overtaking 'Jacob. And Jacob pitches 'his
tent in the mount. And Laban pitches 'with his brethren in
mount 'Gilead.

26 And saying is Laban to Jacob, "What have you done?
And 'stealing are you 'my 'heart, and leading away 'my
27 daughters as captives of the 'sword! Why hide to run away
and steal from 'me, and not tell^{to}me, ^athat I could send
you 'with rejoicing and 'with songs 'and' 'with tambourine
28 and 'with harp? And you did not let me^{to}kiss^{to}my sons and
29 ^{to}my daughters. Now, silly are you to do so. Forsooth!^{to} 29 3030
Disposed is myⁿhand to do ^{wi}to you evil. ^aYet the Alueim
of your father yesternight spoke to me, ^{to}saying, 'Beware,
30 ^{to}you, 'of speaking with Jacob from good unto evil! And
now, go, yea, go, for you long longingly for the household
of your father. Why have you stolen 'my alueim?"

^JIqb HEEL

^{spoke}SAID

^Beware^{KEEP}

31 And answering is Jacob and saying to Laban, "For I
feared, for I said, lest you may be snatching 'your daughters
32 from^{wi}me, 'and all that is mine." With whom you are find-
ing your alueim, not live shall he. In front of our brethren,
identify what is yours, withal, and take it to you." ^aYet not^{iden}
know did Jacob that Rachel, 'his wife,^o had stolen them.

^{iden}RECOGNIZE

33 And coming is Laban into Jacob's tent, and into Leah's
tent, and into the two maidservant's tent, and does not find
them. And forth is he faring from Leah's tent and is com-
34 ing into Rachel's tent. ^aYet Rachel took 'the household
alueim and placed them in the saddle basket of the camel,
and she is sitting on them. And feeling is Laban 'all the
35 ⁿtent, ^ayet did not find them. And saying is she to her
father, "It must not be 'hot in the 'eyes of my lord that I
cannot^{to}rise/ before you, for the 'way of women is 'on me."
And searching is 'Laban in all the tent,^o ^ayet he does not
find 'the household alueim.

^LLae 'No-thing'

^RRchl Ewe

36 And 'hot is^{to}Jacob, and contending is he 'with Laban.
And answering is Jacob and saying to Laban, "What is my
transgression 'and' what is my sin, that you dash after me,
37 ^sand" that you feel 'all the furnishings 'of my tent?' ^sAnd"
what have you found 'of all the furnishings of your house?
Place it thus in front of my brethren and your brethren,

Jacob, Laban contend³⁶ Build mound as Witness⁵² Laban returns⁵⁵ 31

I e u e 38
Will-be-ing-was

and correct will they the matter between us two. This twenty years am I with you. Your ewes and your she-goats were not bereaved, and the rams of your flock I did not eat. That which was torn to pieces, I did not bring to you. I was made a 'sin offering for it! From my 'hand you sought it, be it stolen by day 'or stolen by night! So became I: In the day the drought 'devoured me, and the ice in the night, and flit did my sleep from my 'eyes. This, for me, was twenty years in your household. I served you fourteen years 'for your two daughters, and six years 'for your flock, and vary did you 'my hire at ten countings. Unless the Alueim of my father, the Alueim of Abraham, and the 'Awe of Isaac had come to be^{to} with me, then now you would have sent me away 'empty-handed. 'The humiliation and 'the weariness of my 'palms the Alueim sees, and correcting you was He yesternight."

devour 40

41

42 Psl 186 7

42

I tzhq LAUGH-causer
the THAT

I loqb HEEL 43

43

44 1510 18

44

And answering is Laban and saying to Jacob, "The daughters are my daughters, and the sons my sons, and the flock my flock, and all ^wthat you are seeing, mine is it, and my daughters'. What shall I do for 'these 'today, or for their sons which they have borne? ^aYet now, go. Contract will we a covenant, I and you, and it will become^{to} a witness between me and ^{bt}you."

rais HIGH 45

46 Ex 244 11

46

Lbn WHITE

'And saying is he to him, "Behold! No one is with us. Behold! The Alueim is Witness between me and ^{bt}you."

And taking is Jacob a stone and is raising it for a monument. And saying is Jacob to his brethren, "Pick up stones." And they are 'picking up' stones and making a mound. And eating are they 'and drinking' there on the mound. 'And saying to him is Laban, "This mound is witness between me and ^{bt}you today."

Igr-Shedutha 47

Mound-witness

Cilud Mound-Witness 48

rais HIGH

49

Mtzphe Watcher

And calling it is Laban^{to} Igr-shedutha. And Jacob calls^{to} it Galeed.

And saying is Laban 'to Jacob, "Behold!^o 'This 'mound and this monument which I raised,^o is witness between me and ^{bt}you 'today." Therefore he calls its name Galeed and the Mizpah which says: "Watching is leue between me and ^{bt}you, 'when we are concealed, each man from his associate."

50

"Should you humiliate 'my daughters, and should you take wives over my daughters, then not a man is with us. See! The Alueim is Witness between me and ^{bt}you."

51

And saying is Laban to Jacob, "Behold 'this 'mound! And behold the monument which I aim to be between me and ^{bt}you.

52

Witness is 'this 'mound, and witness is the monument, that I should not be passing 'this 'mound to you, and you should not be passing 'this 'mound and 'this 'monument to me, for evil! The Alueim of Abraham and the Alueim of Nahor, the Alueim of the forefathers, shall judge between us."

Abrem FATHER-

HIGH-throng

Nchur SNORTER

53

And swearing is Jacob 'by the 'Awe of his father Isaac. And sacrificing is Jacob a sacrifice in the mountain. And calling is he^{to} his brethren to eat ^Nbread. And eating are they ^Nbread and lodging in the mountain.

55

And early is Laban 'rising in the morning, and kissing is he^{to} his sons and^{to} his daughters and blessing 'them. And going is Laban, and returning to his place.

Gn. 32 Annals, Patriarchs, Isaac, Vision in Mahanaim¹ Sends Esau gifts¹⁴

32^r And Jacob goes^{to} his way.^v And seeing in a vision, he sees²⁸¹⁰⁻²² the camp of the Alueim encamped.^v And coming upon¹² him¹ P 347

2^r are messengers of the Alueim.^v And saying is Jacob as¹⁰ he sees them, "The camp of the Alueim is this!" And calling is he the name of that place Mahanaim.^{De 332 Js 514 15 Ps 278}

^M Mch n im CAMPS

271-40 Deception-Reconciliation 323-331^r 323-5 Grace 33-1-17

3^r And sending is Jacob messengers before him to Esau, his brother, to^d the land of Seir, the field of Edom. And instructing¹ them is he,^{to} saying, "Thus shall you say to my lord, to Esau, Thus says your servant Jacob: With Laban⁷ I oq b HEEL

4^r I sojourn and it delayed me till now. And mine are becoming bulls and asses^v and^a a flock, and servants and maids. ²⁸ Osh u Doer

And sending am I to tell^{to} my lord Esau^{to} that your servant^o finds grace in your eyes.³ ⁸ Shoir HARRY

^A A dum Red

^L Lbn WHITE

^I I e u e

Will-be-ing-was

6^r And returning are the messengers to Jacob,^{to} saying, "We came to your brother, to Esau, and, moreover, going is he to meet you, and four hundred men with him." ³²⁶ Esau's Approach 331-

7^r And fearing is Jacob exceedingly, and it is distressing to him. And dividing is he the people who are with him, and ⁷⁻⁸ Gift 13-23

8^r the flock and the herd and the camels, into two camps. And saying is Jacob, "Should Esau be coming to one camp and smite it,^a yet the remaining camp will come to be delivered."

9^r And saying is Jacob, "Alueim of my forefather Abraham and Alueim of my father Isaac, Ieue Who saidst to me, ⁹⁻¹² Prayer 24-32

'Return to your land and to your kindred and I will do good^{to} you.' Smaller am I than all the kindnesses and ⁴ Abrem FATHER-

than all the truth which Thou doest to Thy servant, for ^{HIGH-throng} ¹¹ tzchq LAUGH-causer

with my stick I crossed this Jordan, and now I have become^{to} two camps. Rescue me, pray, from the hand of my brother, from the hand of Esau, for I fear him, lest he ⁹ 3113

comes and smites me, and the mother^{on} with the sons. And Thou saidst, 'Good, yea, good will I do^{to} you, and I make ^{cross} PASSED

your seed as the sand of the sea, which is not being numbered for multitude.'" ⁷ Ird n Descender

¹⁰ Ps 1465 1P 510

¹² 1316 2813-15

make PLACE

13^r And lodging there is he in that night. And taking is he, of that which is coming to his hand, a present offering, ⁷⁻⁸ Gift 13-23

14^r and sends it to Esau, his brother: two hundred she-goats and twenty bucks, two hundred ewes and twenty rams,

15^r thirty suckler camels and their foals, forty young cows

16^r and ten bulls, twenty she-asses, and ten colts. And giving them is he into the hand of his servants, drove by drove^{to} alone. And saying is he to his servants, "Pass before me,

17^r and place an interval between drove and drove." And instructing is he the first,^{to} saying, "In case Esau, my brother, is encountering you, and he asks you, saying, 'Whose are you? And whither are you going? And whose are these ^{interval} WIND

18^r before you?' Then you say, 'To your servant, to Jacob. A present offering is it, sent to my lord, to Esau. And, behold! He, moreover, is behind you.'" ^{behind} AFTER

19^r And instructing is he the first; moreover, the second; and, moreover, the third; and, moreover, all those who are going after the droves,^{to} saying, "According to this

20^r word shall you speak to Esau, when you find him. And

Jacob wrestles at Peniel²⁴ Blessed²⁹ Meets Esau³³ Reconciled⁴ 32-33

Al u eim
SUBJECT-OR-to-s
(To-subjectors)

say, moreover, 'Behold! Your servant Jacob 'comes' after us,' For," said he, "a propitiatory 'shelter am I making before his 'face 'with the present offering 'which is going before me, and afterward will I see his 'face. Perhaps he will lift up my 'face."

11ft favor me (id.)

21" And passing is the present offering on before his 'face. 'Yet he lodges in 'that night in the camp.

22" And rising is he in 'that night and taking 'his two wives and 'his two maids and 'his eleven children, and is crossing

crossPASSING

23" the 'crossing of the Jabbok. And taking them is he and is passing them over 'the watercourse. And passing over is he 'all" which is his.

Jl ba Vorder

See map page 92.

9-12 Prayer 24-32 24" And left is Jacob to alone. And wrestling is a Man with him till the 'ascending of the dawn. And seeing is he that he does not prevail to against Him. 'Yet touching is He in the 'palm of his thighbone. And strained is the 'palm of Jacob's thighbone in his wrestling with Him.

24 Hol24 5 25"

26" And saying is He 'to him, "Send Me away, for the dawn 'ascends."

1st 6SENDING

And saying is he, "Not letting You go am I save You bless me."

27" And saying is He to him, "What is your name?"

28 2522 29-34

Jl oqb HXEL

calledSAM

28" And saying is He 'to him, "Not Jacob shall your name be called longer, but rather Israel 'is your name." For upright are you with the Alueim and with mortals, and are prevailing."

Ushr-Al Upright-
with-SUBJECTOR

29" And asking is Jacob and saying, "Tell me, pray, your name."

And saying is He, "Why is this that you are asking for My name?" And blessing 'him is He there.

PPhni-Al Facing-Al

30" And calling is Jacob the name of the place Peniel, "for I see the Alueim 'face to face, and rescued is my 'soul." And irradiating to him is the sun as he passes 'Peniel. 'Yet he is limping on his thigh.

See map page 92.

sinewTHE

32" Therefore not eating are the sons of Israel 'the sinew which was 'benumbed, which is on the 'palm of the thighbone, till 'this 'day, for He touched the 'palm of Jacob's thighbone 'at the sinew 'benumbed.

32 6Esau's Approach 33- 33 And lifting is Jacob his eyes and seeing, and behold! Esau, 'his brother,' is coming, and with him four 'hundred men.

328-5 Grace 33-1-17

Lae 'No-thing' 2

Rchl Ewn

Jl usph Add-er

And divding is 'Jacob' 'the children on to Leah and on to Rachel and to the two maids. And placing is he 'the maids and 'their children first, and 'Leah and her children after them, and 'Rachel and 'Joseph last.

3 And he passes before them and is prostrating himself to the earth seven times till he is close to his brother.

toFURTHER

Osh u Doer 4

4 4514 4629

woplAMMENT

And running is Esau to meet him. And embracing him is he, and falling on his neck and kissing him, and they are weeping.

5 And lifting is he 'his eyes and seeing 'the women and 'the children. And saying is he, "What are these to you?"

wha'ANT

Gn. 33-34 Annals, Patriarchs, Isaac, Gift to Esau¹¹ Jacob finds Grace¹⁵

And saying is he, "The children which the Alueim graciously gives 'your servant.'" And close are coming the maids, they and their children, and they are prostrating themselves. And, moreover, close are coming Leah and her children, and prostrating themselves. And, afterward, close come Joseph and Rachel, and they are prostrating themselves.

And saying is he, "What is all 'this camp to you which I encountered?"

And saying is he, "To find grace for 'your servant' in the 'eyes of my lord."

And saying is Esau, "Forsooth, mine is much, my brother. Be^c yours what is yours."

And saying is Jacob, "You must not, pray. Pray, if I find grace in your 'eyes, 'then take my present offering from my 'hand, for therefore I see your 'face, as if seeing the 'face of the Alueim, and accepting me are you. Take, pray, 'my 'blessing which 'I' bring to you, for gracious to me is the Alueim 'in that it, forsooth, is all mine." And urging it 'on him is he, and he is taking it.

And saying is he, "Journey will we and go. and I will go in front of you."

And saying is he to him, "My lord knows that the children are tender, and the flock and the herd with unweaned are dependent on me, and, if 'I' trot them one day, 'then die will all the small cattle. Pray, pass will my lord before his servant, and I will conduct them 'to carefully, according to the pace of the work which is before me, and to the pace of the children, till 'I come to my lord to^d Seir."

And saying is Esau, "Pray, I will put with you some 'of the people who are 'with me."

And saying is he, "Why this? 'Enough' is it that I am finding grace in the 'eyes of my lord."

And returning is Esau 'on 'that 'day 'on his way to^d Seir.

And Jacob journeys to^d Succoth. And building is he 'for himself a house 'there.' And for his cattle he makes booths. Therefore he calls the name of the place Succoth.



^BShoir Hairy

^BSkuth Booths

2741 Deception 3318-3431

And coming is Jacob in peace to the city of Shechem, which is in the land of Canaan, 'at his coming from Padan, Syria. And camping is he 'before the city. And acquiring is he 'a portion of the field where his tent is stretched out, from the 'hand of the sons of Hamor, the father of Shechem, 'for a hundred coins, sterling.

And setting up is he there an altar, and calling 'on° Al-Alueim-Ishral.

And forth is faring Dinah, the daughter of Leah, whom she bore for Jacob, to seeⁱⁿ the daughters of the 'land. And seeing 'her is Shechem, son of Hamor, the Hivite, the prince of the 'land. And taking 'her is he and lying 'with her and humiliating her. And clinging is his 'soul 'to Dinah, the daughter of Jacob, and loving 'the maiden is he, and speaking 'on to the 'heart of the maiden.

And speaking is Shechem to Hamor, his father, 'to saying, "Take for me 'this 'girl for a wife."

^AAl Alei Ishr-Al
SUBJECTOR (of) To-
SUBJECTORS of Israel
^DDine ADJUDICATRESS
^HCh ui Living-ite
[#] 2933 34 3021

1 e u e 5
Will-be-ing-was

Shkm BACK 6
Jloqb HZEL

Ushr-Al Upright-
with-SUBJECTOR

Chmur ASS 8

Dine ADJUDICATRESS

thinkword

thinkword

And Jacob hears that 'the son of Hamor' had defiled 'Dinah, his daughter. 'Yet his sons came to be 'with his cattle in the field, and silent is Jacob till their coming.

And forth is faring Hamor, the father of Shechem, to Jacob to speak 'with him.

And the sons of Jacob come from the field as they hear of it. And mortified are the mortals, and 'hot is their anger exceedingly, that decadence does he in Israel 'by lying 'with Jacob's daughter, 'for so is not being done.

And speaking is Hamor 'with them,¹⁰ saying, "My son Shechem's 'soul is 'attached 'to your daughter. Pray, give 'her to him for his wife. And intermarry 'with us, and your daughters give to us, and 'our daughters shall you take for your 'sons." And 'with us dwell. And the land, 'behold! Wide is it' before you. Dwell, and be merchants 'on it,' and have holdings in it."

And saying is Shechem to her father and to her brothers, "Finding am I grace in your 'eyes, 'then what you shall say to me will I give. Increase on me exceedingly a bride-price and gift, and I will give as¹⁰ you shall say to me. 'Yet give to me 'the maiden for a wife."

And answering are the sons of Jacob to 'Shechem and 'Hamor, his father, 'with deceit. And speaking are they 'to those' who had defiled 'Dinah, their sister. And saying are 'Simeon and Levi, Dinah's brothers, sons of Leah,' to them, "We cannot¹⁰ do 'this 'thing, to give 'our sister to a man who 'has a foreskin, for a reproach is that to us. Yea, in this consent will we to you 'and dwell among you,' if you become as¹⁰ we are 'by circumcising your every male. And give would we 'our daughters to you, and 'your daughters will we take for us 'for wives,' and we will dwell 'with you and we will become 'as' one people. And should you not hearken to us, to be circumcised, 'then we will take 'our daughter and go."

And good are their words in the 'eyes of Hamor and in the 'eyes of Shechem, son of Hamor. And the youth does not delay to do the thing. for he delights in Jacob's daughter, and he is the most glorious 'of all the household of his father.

And coming are Hamor and Shechem, his son, to the gateway of their city, and speaking to the mortals of their city, ¹⁰saying, "These 'mortals, peaceable are they 'with us, and dwell will they in the land, and be merchants in 'it. And the land, behold! Wide is it on all 'hands before them. 'Their daughters will we take for us for wives, and 'our daughters will we give to them. Yea, in this are the mortals consenting to us, to dwell 'with us, to become one¹⁰ people, 'by our circumcising every male, as¹⁰ they circumcise. Their cattle and their acquisitions and all their beasts, will they not be ours? Yea, 'in this' are we consenting to them, and they will dwell 'with us."

And hearkening to Hamor and to Shechem, his son, are all faring forth from the gateway of 'their' city. And circumcised is 'the flesh of their foreskin' of every male, all who are faring forth from the gateway of his city.

- Gn. 34-35 Annals, Patriarchs, Isaac, Kill males²⁶ Plunder²⁹ Go to
- 25 And ^bcoming is it ^on the third ^day, ^when they come to be in ^pain, taking are two sons of Jacob, Simeon, and Levi, ^{Shmoun} HEARER ^{Lu} i OBLIGATED Dinah's brothers, each man his sword, and coming are they ^{Dine} ADJUDICATRESS 26 ^on to the trusting city, and killing are they every male. And ¹²⁶ ^Js241-27 ^{Jn}45 ^{Hamor} and ^{Shechem}, his son, they kill ^by the edge of the sword. And taking are they ^{Dinah} from the house of Shechem, and faring forth. ^{And} the sons of Jacob come upon the violated, and plundering are they the city which defiled 28 their sister ^{Dinah}. ^{And} ^{all} their flocks and ^{all} their herds, and ^{all} their asses, and ^{all} ^what is in the city, and 29 ^{all} ^what is in the field, they take. And ^{all} their estate, and ^{all} their tots and ^{their} wives, they capture. And plundering are they ^{all} ^what is in the city and ^{all} ^what is in the ^{houses}. ^{I e u e} Will-be-ing-was
- 30 And saying is Jacob to Simeon and to Levi, "You trouble ^JI oqb HEEL ^{me} to ^{make} me ^{stink} ^{among} ^{all} the dwellers of the land, ^{among} the Canaanite and ^{among} the Perizzite. And I am death-doomed, outnumbered ^{when} gathered are they ^{against} me and smite me, and exterminated shall I be, I and my household."
- 31 ^{Yet} saying are they, "As with a prostitute may he deal ^{deal} ^{oo} ^with our sister?"

2742-285 Departure, Return 351-15

- 35 And saying is the Alueim to Jacob, "Rise, go up to ^{the} place^o at Beth-El and dwell there, and make there an altar ^{Bith-Al} House-of-Al to Al ^{Who} appeared to you ^{when} you ran away from the ^{face} of Esau, your brother."
- 2 And saying is Jacob to his household and to all who are with him, ^{Take} away ^{the} foreign ^{alueim} which are in your midst, and clean yourselves, and change your garments. ^{change} vary
- 3 And rise will we and go up to Beth-El, and make will I there an altar to the Al ^{Who} answered ^{me} in the day of my mistress, and ^{came} to stand by me ^{and} saved me^o in the way which I went."
- 4 And giving are they to Jacob ^{all} the foreign ^{alueim} which are in their ^{hand}, and ^{the} pendants which are in their ears. And burying ^{them} is Jacob under the terebinth which is ^{at} Shechem. ²⁸²⁰ ²¹ ³¹³ ⁴²
- 5 And journeying ^{is} Israel out of Shechem. ^{And} ^bcoming is the dismay of the Alueim on the cities which surround them, and they do not pursue after the sons of ^{Israel}.
- 6 And coming is Jacob toward Luz, which is in the land of Canaan (it is Beth-El), he and all the people who are with him. And building is he there an altar, and calling is he ^{the} name^o of the place Beth-El, for there the Alueim was revealed to him ^{when} he ran away from the ^{face} of ^{Esau}. ^{Luz} DEVIATOR ^{Kno} n SUBMITTER ²⁸¹⁹ ^{Bith-Al} House-of-Al See map page 92.
- 8 And dying is Deborah, Rebecca's wet-nurse, and entombed is she below ^{to} Beth-El, under the oak. And calling is ^{Jacob} the name of it Alun-Bakuth. ^{Dbure} Bee ^{Reb} Rbqe Enthraller ^{Alun-Bkuth} Oak- of-LAMENTATIONS
- 9 ^{And} appearing is the Alueim to Jacob again ⁱⁿ Luz, ^{when} he comes from Padan, Syria, and ^{the} Alueim^o is blessing ^{him}. And saying to him is the Alueim, "Your name is Jacob. No longer is your name to be called Jacob, but rather Israel is coming to be your name." And calling is He his name Israel. ^{PPhdn} RANSOM ^{Arm} HEIGHT ¹⁰ ³²²⁸ ^{Ushr-Al} Upright-with-SUBJECTOR

Bethel 35¹ Jacob called Israel¹⁰ Rachel dies¹⁸ Isaac dies²⁹ 35-36

11 171 11

Al u eim
SUBJECT-OR-to-s
(To-subjectors)
Abrem FATHER-
HIGH-throng

11 tzhq LAUGH-causer

J1 oqb HEEL

setting UPSTATIONING 14

14 Lv2313 18 37

Nul56-10 15

Bith-Al House-of-Al

25 20-22 Rachel 3516-20 16

EAphr th FRUIT-giv-er

Rchl EWE

See map page 92.

Bn-Auni Son-of-

my sighing 19

Bn-im in Son-RIGHT

setting UPSTATIONING 20

Bith lchm House-bread

80 IS102 22 493 4

2523-28 Sons 3521-28 21

Ishr-Al Upright- 22

with-SUBJECTOR

M gdl-odr Tower-drove

Rau bn SEE-son

Ble e DISINTEGRATED 23

Shmoun HEARER

Lu i OBLIGATED 24

Ieud e Acclamer 25

Ish shr Forsooth-hire 26

Zbu lun PREFERRED

Iu sph Add-er

Dn ADJUDICATE

2519 Birth-Death 27-29 27

M mr a 'Bitterness'

Chbrun JOINED 28

11 tzhq LAUGH-causer 29

Adm 3674

Osh u Do-er

See map page 92.

69-929 Forefathers 361-8

1 Canaan 6-8

Adam Red

2634 3624

2-8 Esau's Family 4-5 2

Kno n SUBMITTER ADe Ornament Ailun Oak

Chth i Dismay-ite

On e RESPOND Tzbo un STREAKS

289 Chui Living-ite Bsh m th AROMATICS 3

Ishmo-Al HEARING-is-Al Nbi uth PRODUCTIONS

2-3 Esau's Family 4-5

ADe Ornament 4

And saying to him is the Alueim, "I am the Al-Who-Suffices. Be fruitful and increase. A nation and an assembly of nations shall come from you, and kings from your loins shall fare forth. And the land which I gave to Abraham and to Isaac, to you am I giving it. Yours it is;" and to your seed after you am I giving the land."

And ascending is the Alueim from him in the place in which He spoke with him."

And setting up is Jacob a monument in the place in which He spoke with him, a monument of stone. And libating is he on it a libation and pouring on it oil. And calling is Jacob the name of the place where the Alueim spoke with him, Beth-El.

And journeying is Jacob from Beth-El, and it comes to be still some distance over land to come to Ephrath. And bearing is Rachel, and hard is she having it in her bearing.

And coming is it, as she has it hard in her bearing, then saying to her is the midwife, "You must not fear, for this,

moreover, is a son for you!" And coming is it, when forth fares her soul (for she died), that she is calling his name Ben-oni. Yet his father calls his name Benjamin. And dying is Rachel, and is being entombed on the way to Ephrath. (It is now Bethlehem.) And setting up is Jacob a monument over her tomb. It is the monument, the tomb of Rachel, till today.

And journeying is Israel, and stretching out his tent is he beyond the tower Edar. And coming is it, when Israel tabernacles in that land, that going is Reuben and lying with Bilhah, his father's concubine. And hearing of it is Israel, and evil appears it in his eyes."

And coming are the sons of Jacob to be twelve: The sons of Leah, the firstborn of Jacob, Reuben, and Simeon and Levi and Judah and Issachar and Zebulun; and the sons of Rachel, Joseph and Benjamin; and the sons of Bilhah, Rachel's maid, Dan and Naphtali; and the sons of Zilpah, Leah's maid, Gad and Ashur. These are the sons of Jacob, who are born to him in Padan, Syria.

NN phth li TWISTED Gd RAID Ashur PROGRESS 20 251223

And coming is Jacob to Isaac, his father, to Mamre, the town of Arba (It is now Hebron), in the land of Canaan, where Abraham and Isaac sojourned. And coming are the days of Isaac to be a hundred and eighty years. And expiring is Isaac, and he died, and is gathered to his people, old and satisfied with days. And entombing him are Esau and Jacob, his sons.

And these are the genealogical annals of Esau (He is Edom):

Esau took his wives from the daughters Canaan: Adah, the daughter of Elon, the Hittite; and Aholibamah, the daughter of Anah, the son of Zibeon, the Hivite; and Bashemath, the daughter of Ishmael, sister of Nebaioth.

And bearing is Adah for Esau Eliphaz,

Gn. 36 Annals, Patriarchs, Esau (Canaan)¹ (Mount Seir)⁹ Sons, Sheiks

5 and Bashemath bears 'Reuel, and Aholibamah bears 'Jeush, and 'Jaalam, and 'Korah. These are the sons of Esau, who were born for him in the land of Canaan.

^BBsh^mth AROMATICS ^RRoual Associate-Al
^AAeli bme TENTED-lane-height ^JJoush Do
^JJalolm OBSCURER ^KKorch BALD
^CCNon SUBMITTEE

6 And taking is Esau 'his wives and 'his sons and 'his daughters and 'all the 'souls of his household, and 'all^o his cattle and 'all his beasts and 'all his acquisitions, and 'all^o that he got in the land of Canaan, and going is he 'from^o the land 'of Canaan, from the 'face of Jacob, his brother, for it 'comes that they get more 'than may dwell together, and the land of their sojourning cannot 'bear 'them, in view 'of the multitude' of their cattle.

¹1 Canaan 6-8 ^EEosh u Doer
^{Al}Al u e im
SUBJECT-or-to-s
(To-subjectors)

^JJioqb HEEL

7 brother, for it 'comes that they get more 'than may dwell together, and the land of their sojourning cannot 'bear 'them, in view 'of the multitude' of their cattle.

^{view}FACE

8 And dwelling is Esau in mount Seir. (Esau, he is Edom.)

^SSshoir HAIRY ^MMosh u Doer ^KKAdum Red
See map page 92.

9 And these are the genealogical annals of Esau, father of Edom, in mount Seir:

101-119 Sons 369-43 9-19 Sons, Sheiks 20-43

10 'And these are the names of Esau's sons: Eliphaz, son of Adah, wife of Esau; Reuel, son of Bashemath, wife of Esau.

^BBAliphz Al-glitters ^AOd e Ornament
^RRou-Al Associate-Al ^BBsh^mth AROMATICS

11 And coming to be sons of Eliphaz are Teman, Omar, Zepho, and Gatam, and

¹¹11 Jb211 151
^TTthimn 'Amazement' ^OOaumr Sayer ^ZZtziphu Watch

12 Kenaz. And Timno becomes a concubine 'of Eliphaz, Esau's son, and bearing is she for Eliphaz 'Amelek. These are the sons of Adah, wife of Esau.

^GGothm Low ^TTthimno WITHHOLDER
¹²12 147 Ex178 14 Nu2420 Dt2517-19
^AAom lq PEOPLE-LAPPER

13 And these are the sons of Reuel: Nahath and Zerah, Shammah and Mizzah. These come to be the sons of Bashemath, wife of Esau.

^NNchth Settled
^ZZrch RADIANT ^SSshme Desolation

14 And these come to be the sons of Aholibamah, daughter of Anah, 'son^o of Zibeon, wife of Esau: And bearing is she for Esau

^AAOn e RESPOND ^ZZtziphu STREAK

15 'Jeush and Jaalam, and 'Korah. These are the sheiks of the sons of Esau: The sons of Eliphaz, the firstborn of Esau, sheik Teman, sheik Omar, sheik Zepho, sheik Kenaz, sheik Korah, sheik Gatam, sheik Amelek. These are the sheiks of Eliphaz in the land of Edom. These are the sons of Adah.

^KKoQrch BALD

See map page 92.

17 And these are the sons of Reuel, son of Esau: sheik Nahath, sheik Zerah, sheik Shammah, sheik Mizzah. These are the sheiks of Reuel, in the land of Edom. These are the sons of Bashemath, wife of Esau.

18 And these are the sons of Aholibamah, wife of Esau: sheik Jeush, sheik Jaalam, sheik Korah. These are the sheiks of Aholibamah, daughter of Anah, wife of Esau.

19 These are the sons of Esau, and these are their sheiks. These are the sons^o of Edom.

20 'And these are the sons of Seir, the

^SSshoir HAIRY

9-19 Sons, Sheiks 20-43

Sons, Sheiks²⁹ Kings who Reigned in Edom³¹ 36

^HChur i Pale-ites ^LLut n WRAP
^HShubl TRAILER ^ZTzboun STREAK ^DDish n SLEEK 21
^HAtz TREASURE
^HChur i Pale-ites ^HShoir HAIRY
^HA dum Red
^LLut n WRAP 22
^Ic u e ^HEim m Discomlit
 Will-be-ing-was ^TTh m n WITHHOLDER
^HShubl TRAILER ^AOlun ON 23
^Mnch th STOPPER ^HShph u RIDGE
^OAun m NEGATION
^ZTzboun STREAK ^AAie Falcon 24
^AOn e RESPOND

^DDishun SLEEK 25
^AAel i bme TENTED-fane-height
^HChmd n COVET 26
^HAsh bn FIRE-son ^IIthr n LOOSER ^CKrn DIGGER
^HOzr HELP ^BBen DISINTEGRATION 27
^ZZoun SWEATER ^AOqn PRESSURE
^VOutz COUNSEL 28
^AArn PINE
^HChur i Pale-ites 29
^HShubl TRAILER ^ZTzboun STREAK
^AOn e RESPOND ^DDishun SLEEK ^HOzr HELP 30
 See map page 92.

^HShoir HAIRY
 31 176 3511 Dt1714-20 31
^AA dum Red
^IIshr-Al Upright-with-SUBJECTOR 32
^HBl n IN-SWALLOW ^BBeor BRUTE
^DDne b e ADJUDICATION-in-her 33
 in his stead UNDER ^IIubb Interior
^ZZrch RADIANT ^BBtze VINTAGE 34
 in his stead UNDER ^HChush m HURRIER
^TThim n i Amazement-ites 35

in his stead UNDER ^HEd d Splendor
^HBd d Solitary ^MM din Quarreler
^MMuab FROM-FATHER
^AOuth DEPRAVED 36
 in his stead UNDER ^HShm l e GARMENT
^MM shrq Hisser 37
^HShaul Asked-for
^RReh b uth WIDES 38
^BBelchn n POSSESSOR-of-GRACE
^AOkbur MOUSE 39
 See map page 53.

^HPhou PUFF-UP ^MM l uth Al WHAT GOOD-Al
^HM l rd Persistent ^MM l zeh Who-is-GOLD

40

Horite, dwellers of the land: Lotan and Shobal and Zibeon and Anah and Dishon and Ezer and 'Rishan.' These are the sheiks of the Horites, sons of Seir, in the land of Edom.

And coming to be sons of Lotan are Hori and Hemam. And the sister of Lotan is Timno.

And these are the sons of Shobal: Alvan and Manahath and Ebal^s and 'Shepho and Onam.

And these are the sons of Zibeon:^a Aiah and Anah. He is the Anah who found 'the hot springs in the wilderness 'when grazing 'the asses 'of Zibeon, his father.

And these are the sons of Anah: Dishon and Aholibamah, daughter of Anah.

And these are the sons of Dishon: Hemdan and Eshban and Ithran and Cheran.

^sAnd^a these are the sons of Ezer: Bilhan and Zaavan 'and Ioukam' and Akan.

^aAnd^a these are the sons of 'Rishan': Uz and Aran.

These are the sheiks of the Horites: sheik Lotan, sheik Shobal, sheik Zibeon, sheik Anah, sheik Dishon, sheik Ezer, sheik 'Rishan.' These are the sheiks of the Horites, for their sheiks in the land of Seir.

And these are the kings who reigned in the land of Edom, before a king reigned for the sons of Israel: And reigning in Edom is Bela, son of Beor. And the name of his city is Dinhabah. And Bela died.

And reigning 'in his stead is Jobab, son of Zerah, from Bozrah. And Jobab died.

And reigning 'in his stead is Husham from the land of the Temanites. And Husham died.

And reigning 'in his stead is Hadad, son of Bedad 'who smote 'Midian in the field of Moab. And the name of his city is Avith. And Hadad died.

And reigning 'in his stead is Samlah from Masrekah. And Samlah died.

And reigning 'in his stead is Saul from Rehoboth by the stream. And Saul died.

And reigning 'in his stead is Baalhanan, son of Achbor. And Baalhanan, son of Achbor, died.

And reigning 'in his stead is Hadad, 'son of Bered.' And the name of his city is Pau. And the name of his wife is Mehabel, daughter of Matred, 'son of Mezahab.'

And these are the names of the sheiks of Esau, their families, for their places

Gn. 36-37 Annals, Patriarchs, Jacob, Joseph's dreams⁵ Jealousy¹¹

- 'in their lands,' 'by their names: sheik
 41 Timno, sheik Alvah, sheik Jetheth, sheik ^{TTh mno WITHHOLD} ^{A Olu e 'ON'}
 Aholibamah, sheik Elah, sheik Pinon, ^{A Ael i bme TENTED-fane-hight} ^{Ale Terebinth}
 42 sheik Kenaz, sheik Teman, sheik Mibzar, ^{P Phinn FACE} ^{T Thinn Amazement} ^{M Mbtzr Fortress}
 43 sheik Magdiel, sheik Iram. These are the
 sheiks of Edom, for their dwelling places, ^{M Mgd i-Al RAIDER-Al} ^{O i r m City-FROM}
 in the land of their freehold. He is Esau, ^{A dum Red} ^{Al u e im}
 father of Edom. ^{Oshu u Doer} ^{SUBJECT-or-to-s}
 (To-subjectors)

51-68 Progenitors 371-5026

- 37 And dwelling is Jacob in the land of his father's so- ^{1 3228} ^{2 306-8 10-13}
 2 journeys, in the land of Canaan. These are the genealogi- ^{Kno n SUBMITTER}
 cal annals of Jacob. ^{See map page 92.} ^{I Iqob HEEL}

- Joseph, seventeen years of ^aage, comes to be grazingⁱⁿ 372-4528 Joseph 5015-26
 the flock 'with his brothers, and he, the lad, is 'with the sons 372-36 Canaan 391-4157
 of Bilhah and 'the sons of Zilpah, wives of his father. And 372-4 Brethren 12-17
 bringing is Joseph 'their evil mutterings to 'Israel,' their ^{B Blee DISINTEGRATED}
 3 father. And Israel loves 'Joseph more 'than any other of ^{AN FALL}
 his sons, for a ^ason of his old age is he, to him. And he ^{s 2715 Ex284 39 391}
 4 makes for him a distinctive tunic. And seeing are his broth- 251318 19
 ers that their father loves 'him more 'than any other of ^{AN FALL}
 his 'sons.' And hating 'him are they and cannot speak ^{I Ishr-Al Upright-}
 peaceably to him. ^{with-SUBJECTOR}

- 5 And dreaming is Joseph a dream. And telling it is he to 5-11 Dreams 18-36
 his brothers. And continuing further are they in their ^{I Iusph Add-er}
 6 hatred 'of him. And saying is he to them, "Hear, pray, 'this
 7 'dream which I dreamed. 'And behold! We were compressing
 stooks in the midst of the field. And, behold! Rising is my
 stook, and, moreover, takes its station. And, behold! Sur-
 rounding it are your stooks, and prostrating to my stook!"^v

- 8 And saying to him are his brothers, "Verily reign over ^{s Ex214 Lu1914}
 us shall you? And should you 'verily rule among us?" And
 continuing further are they to hate 'him on account of his
 dreams, and on account of his words.

- 9 And dreaming is he still another dream. And relating is ^{s 420 4326 4414}
 he 'it 'to his father and 'to his brothers, and is saying, "Be-
 hold! I dream a further dream. 'And, behold! The sun and
 10 the moon and the eleven stars are prostrating to me."^v And
 relating it is he to his father and to his brothers. And re-
 bukingⁱⁿ him is his father, and saying to him, "What 'dream
 is 'this which you dream? Shall I and your mother and your
 brothers come, yea, come to prostrate to you to^d the earth?"

- 11 And jealous are his brothers 'of him, 'yet his father keeps
 'the word.
 12 And going are his brothers to graze 'their father's 'flock 372-4 Brethren 12-17
 13 in Shechem. And saying is Israel to Joseph, "Are not your
 brothers grazing in Shechem? Go.^a Send you will I to
 them."

- And saying is he to him, "Behold me!"
 14 And saying to him is 'Israel,' "Go, pray, ^sand see if it is
 'well with your brothers, and 'well with the flock, and re- ^{well welfare}
 turn me word." And sending him is he from the vale of ^{See map page 92.}
 Hebron. ^{H Chbr un Joined}

- 15 And coming is he to^d Shechem. And finding him is a man,
 and, behold! Straying is he in the field. And asking him is
 16 the man to saying, "What are you seeking?" And saying is

Joseph plotted against¹⁸ Sold into Egypt²⁸ Jacob deceived³⁴ 37

I c u e he, "My brothers am I seeking. Tell¹⁰ me, pray, whereat
Will-be-ing-was they are grazing."

DDth n VERDANT^{Chal} 17 And saying is the man, "They journeyed hence, for I
J l u sph Add-er heard 'them' saying, 'Go will we to^d Dothan.'"

See map page 92.

5-11 Dreams 18-36 18

18 M1271

devourATE

"Rau bn SEE-son 21

shedPOUR OUT 22

stretchSENDING

And seeing 'him are they from afar, and^{1a} ere he is coming near to them. And plotting are they against 'him among themselves to 'put him to death. And saying is each man to his brother, "Behold! This possessor of 'dreams is coming! And now go, and we will kill him and fling him into one of the cisterns and say, 'An evil animal devoured him,' and see will we what will become of his dreams."

And hearing of it is Reuben, and rescuing him is he 'out of their 'hands. And saying is he, "Not smite will we his 'soul." And saying to them is Reuben, "You must not shed blood. Fling 'him into 'this 'cistern which is in the wilderness, 'yet a 'hand you, you must not stretch out 'against him,"—that he may rescue 'him from their 'hands, to restore him to his father.

23 And 'coming is it, as^w Joseph comes to his brothers, 'that they are stripping 'Joseph of 'his tunic, 'the distinctive tunic
24 which is on him. And taking him are they, and flinging 'him into the cistern.

ss Jd824 25 25

UGlod Mound-
of-Witness

EM t r im Narrows

J l eud e Acclamer 26

27 391 27

Ishmo-Ali HEARING-
is-SUBJECTOR

See map page 83.

MM dn im Quarrelers 28

Midianites a sub-tribe of

Ishmael (Jd824)

25 "Yet the cistern was empty. No water is in it. And sitting down are they to eat 'bread. And 'lifting are they their eyes and seeing, and behold! A caravan of Ishmaelites are coming from Gilead 'with their camels, bearing perfume and balm and labdanum, going by to 'go down to^d Egypt.

And saying is Judah to his brothers, "What gain is it that we kill 'our brother and cover 'his blood? Go, and we will sell him to the Ishmaelites, and our 'hand must not come to be 'against him, for our brother 'and' our 'flesh is he." And hearkening are his brothers.

And passing are mortals, Midianites, merchants. And drawing are they and 'bringing up 'Joseph from the cistern, and are selling 'Joseph to the Ishmaelites 'for twenty silverlings. And bringing are they 'Joseph to^d Egypt.

29 And returning is Reuben to the cistern, and behold! No

30 Joseph is in the cistern. And tearing is he 'his garments.

And returning is he to his brothers and is saying, "The boy! There is no one! And I! Whither can I come?"

31 And taking are they Joseph's 'tunic, and slaying a hairy

32 one of the goats, and dipping 'the tunic in the blood. And sending are they 'the distinctive tunic, and they are bringing it to their father. And saying are they, "This we found.

1denRECOGNIZE

devourATEN

J l oqb HEEI 34

ss 3021 35

Pray identify the tunic, if it is not your son's."

33 And identifying it is he and saying, "The tunic of my son! An evil animal has devoured him! Joseph is torn to pieces, yea, to pieces!" And tearing is Jacob his garments, and is placing sackcloth 'on his 'waist, and is mourning over his son many days. And rising are all his sons and all his daughters 'and they come' to console him, 'yet refusing is he to be consoled and is saying that, "Descend will I to my son, to^d the unseen, mourning." And lamenting over 'him is his father.

MM dn im Quarrelers

I'Phutiphr (Egyptian) 36

And the Midianites sell 'Joseph' to Egypt, to Potiphar,

Gn. 38 Annals, Patriarchs, Jacob, Er, Onan put to death^{7 10} Thamar¹³
a eunuch of Pharaoh, chief of the executioners.

PhPhroe #UNCOVERED^b

38 And ^bcoming is it ^{at} that season ^athat down is Judah going from ^{his} brothers and is turning aside unto a man, an Adullamite, and his name is Hirah. And seeing is Judah there the daughter of a man of the Canaanites, and his name is Shua. And taking her is he and is coming to her.

381-30 Judah 421-4528

^JIeude Acclamer

^UChir e HEATER

^KKn o n i SUBMITITE

^SSh u o Implorer

^OOir Denuded

² 243 2635 2746

^Ex3416 D173

^OAunn NEGATION

3 And pregnant is she and is bearing a son, and calling is ^ssheⁿ ^{his} name Er.

4 And pregnant is she further and is bearing a son, and is calling ^{his} name Onan.

5 And continuing further is she and bearing a son, and calling ^{his} name Shelah. And she comes to be in Chezib ^{when} bearing ^vthem.^o

^SShLe Ease

^OChzib LIAR

6 And taking is Judah a wife for Er, his firstborn, and her name is Thamar. And ^bcoming is it that Er, Judah's firstborn, is evil in the ^aeyes of Ieue, and Ieue is ^cputting him to death.

^TThmr PALM

8 And saying is Judah to Onan, "Come to your brother's wife and wed ^{her}, your brother's widow, and raise ^aseed for your brother." And know does Onan that the ^aseed will not become his. And it ^bcomes, when he is coming to his brother's wife, ^athen he ruins it on^d the earth, to avoid giving ^aseed to his brother. And evil in the ^aeyes of Ieue is ^{what} he does, and, moreover, He is ^cputting ^{him} to death ^{also}.

^s Dt255-9 Ru410 Mt2224

^I e u e
Will-be-ing-was

11 And saying is Judah to Thamar, his daughter-in-law, "Dwell a widow at your father's house till my son Shelah shall be grown. For," says he, "lest he, moreover, will die as his brothers." And going is Thamar and dwelling in her father's house.

^sfwowⁿGREAT

12 And increasing are the days, and the daughter of Shua, Judah's wife, died. And ^cconsolated^r is Judah, and going up is he ^{on}to the shearers of his flock, he and his ^rshepherd,^o Hirah, the Adullamite, to^d Timnah.

^TThm n e^r COME-TO-END^r

13 And told is it to Thamar,^{to} saying, "Behold! Your husband's father is going up to^d Timnah to the shearing of his flock." And away is she ^ctaking the garments of her widowhood off her, and is covering herself ^{with} a veil and she is bedecking herself. And sitting is she ^{at} the opening to the springs, which are on the way to^d Timnah, for she sees that Shelah is grown, and she is not given to him for a wife.

^sfwowⁿGREAT

15 And seeing her is Judah, and is accounting her to be a prostitute, for she covers her face, ^{and} he did not recognize her.^o And aside is he turning to her^{to} by the way, and is saying ^{to} her,^o "Prithee, pray, coming am I to you," for not know does he that she is his daughter-in-law. And saying is she, "What will you give to me that you shall come to me?"

17 And saying is he, "I will send ^{to} you^o a kid of the goats from the flock."

And saying is she, "If you will give a surety till you send."

18 And saying is he, "What is the surety which I shall give to you?"

And saying is she, "Your seal and your twist and your staff which is in your hand."



and Judah¹⁵ Twins born²⁸ Potiphar buys Joseph 39¹ Prospers⁴ 38-39

Al u eim
SUBJECT-OF-TO-S
(To-subjectors)

And giving them is he to her, and is coming to her, and pregnant is she 'by him.

19 And rising is she and going, and is 'taking away her veil off her and is putting on the garments of her widowhood.

20 And sending is Judah 'the kid of the goats 'by the hand of his 'shepherd,' the Adullamite, to take the surety from the hand of the woman. 'Yet he did not find her. And asking is he 'the mortals of 'her place,¹⁰saying, "Where is the hallowed harlot, she 'at the springs, on the way?"

And saying are they, "No hallowed harlot came to be in this place."

^JIreude Acclamer 22 And returning is he to Judah and saying, "I did not find her. And, moreover, the mortals of the place say, 'No hallowed harlot came to be in this place.'"

23 And saying is Judah, "Take it to her shall she, lest we 'come into contempt! Behold! I send 'this 'kid and you did not find her!"

^TThmr PALM 24 And 'coming is it, ^{as}about three months from this, 'that it is being told¹⁰Judah,¹⁰saying, "Your daughter-in-law Tamar commits prostitution, and moreover, behold! Pregnant is she 'by prostitutions."

And saying is Judah, "'Bring her forth, and burned shall she be."

^Iden^{RECOGNIZE} 25 Forth is she 'brought. 'Yet she sends to her husband's father,¹⁰saying, "'By the man whose these are am I pregnant." And saying is she, "Identify, pray, whose 'these are: the seal and the twist and the staff."

^se Mtl 26 And identifying them is Judah, and is saying, "More just is 'Tamar' 'than I, therefore, for I did not give her to Shelah, my son." 'Yet not continue does he to know her further.

^tim^{SEASON} 27 And 'coming is it, 'at the time of her bearing, 'that, behold! Twins are in her belly. And 'coming is it, in her bearing

^{put}GIVING 28 'that 'one' is putting out a hand. And taking it is the midwife and tying on his hand a double-dipped token,¹⁰saying, "This fares forth first." And 'coming is it, as his hand is returning, 'then, behold! Forth fares his brother. And

^PPhrtz BREACH 29 saying is she, "What! Breached have you. On you be the breach!" And calling is she his name Pharez. And afterward forth comes his brother, who had on his hand the double-dipped token. And calling is 'she' his name Zarah.

^ZZrch RADIANT

372-36 Egypt 391-4157

391-2 Potiphar 19-20

J 3726 80

^MMtr im Narrows

^{Ph}Phro e ^UUNCOVERED^b 2

^Ishmo-Ali HEARING-is
SUBJECTOR-lte

39 And Joseph was 'brought down to^d Egypt. And bought is he by Potiphar, a eunuch of Pharaoh, chief of the executioners, an Egyptian man, from the 'hand of the Ishmaelites who had 'brought him down there. And coming is Ieue to be 'with Joseph, and becoming is he a prosperous man. And coming is he to be in the house of his lord, the Egyptian.

3-6 Confidence 21-28 3

4 And seeing is his lord that Ieue is 'with him and that all 'that he is doing Ieue is prospering in his 'hand. And finding is Joseph grace in the 'eyes' of his lord, 'and ministering is he 'to him. And 'making him is he supervisor over his household, and all, forsooth, 'which' is his he gives into 5 'Joseph's' 'hand. And 'coming is it, since he 'makes 'him supervisor in his house and over all, forsooth, 'that is his,

^JI usph Add-er

Gn. 39 Annals, Patriarchs, Jacob, Joseph in Potiphar's house⁵ Chastity¹²

4 that Ieue is blessing 'the Egyptian's household¹⁰ due to Ieue Joseph, and coming is Ieue's blessing to be 'over all, for-^{I e u e}
sooth, which is his, in the house and in the field. And leav-^{Will-be-ing-was}
ing is he all ¹that is his in the ¹hand of Joseph. And naught ¹ea^vFORSAKE 6 2917
knows he of 'his, save the ¹bread which he is eating.

And ¹coming is Joseph to have a lovely shape and a lovely ⁶⁻⁷ Potiphar's
appearance. And ¹coming is it after 'these 'things, ¹that ¹Wife 11-12-
¹lifting is the wife of his lord 'her eyes to Joseph and is ¹thing^{word}
saying, "Lie with me."

8 And refusing is he, and saying to his lord's wife, "Behold! ⁸⁻¹⁰ J.'s Refusal -12-20
My lord knows ¹naught^a of 'me in the house, and all, for-
sooth, ¹that is his he gives into my ¹hand. No one is
greater in 'this house ¹than I, and he has not kept back
aught from me save 'you, in ¹that you are his wife. And
how shall I do 'this 'great 'evil and sin 'against the Alueim?"

10 And ¹coming is it, as she speaks to Joseph day by day, ¹Ju^{sph} Add-er
¹that he does not hearken to her to lie beside her, to be^c
with her.

11 And ¹coming is a 'day as 'this, and coming is ¹Joseph¹⁰ to^d ⁶⁻⁷ Potiphar's
the house to do his work, and no man ¹of the mortals of the ¹Wife 11-12-
household is there in the house. And grasping him is she
¹by his cloak, ¹saying, "Lie with me!"

And leaving is he his cloak in her hand, and fleeing, and ⁸⁻¹⁰ J.'s Refusal -12-20
faring forth 'outside. ¹ea^vFORSAKE

13 And ¹coming is it, as she sees that he leaves his cloak in
14 her hand and is fleeing 'and faring forth" 'outside, ¹that
calling is she to the mortals of her household and is speak-ⁿpeak^{SAY}
ing to them, ¹saying, "See! He brings to us a man, a Heb-^HObrⁱ PASSER
rew to laugh 'at us. He ¹comes to me 'saying, ¹"Lie with me,"
15 and calling am I ¹with a loud voice. And ¹coming is it, as he
hears that I ¹raise high my voice and am calling, ¹that he
is leaving his cloak beside me and is fleeing and faring ¹ea^vFORSAKE
16 forth 'outside." And leaving is she his cloak beside her till
his lord comes to his house. ¹ea^vFORSAKE

17 And speaking is she to him ¹as^a according to 'these words, ¹to
saying, "There came to me the Hebrew 'servant whom you
brought to us, to laugh 'at me, 'and said to me, 'Lie with
18 me." And ¹coming is it, as I ¹raise high my voice and am
calling, ¹that he is leaving his cloak beside me and is flee- ¹ea^vFORSAKE
ing 'and is faring forth' 'outside."

19 And ¹coming is it, as his lord hears 'the words of his ³⁹¹⁻² Prison 19-20
wife, which she speaks to him, ¹to^{saying}, "as^a According to
'these words does your servant to me," ¹that ¹hot is his
20 anger. And Joseph's ¹lord is taking 'him and is giving him
over to the round-house, the place in which the king's
prisoners are bound. And coming is he to be there in the
round-house.

21 ¹Yet coming is Ieue to be 'with Joseph, and He is ¹stretch- ³⁻⁶ Confidence 21-23
ing out to him in kindness and is giving him grace in the
22 ¹eyes of the chief of the round-house. And the chief of the
round-house is giving into the ¹hand of Joseph 'all the
prisoners who are in the round-house. And 'all ¹that is
23 being done there, he comes to be the doer. Naught is the

In prison²⁰ Interprets dreams of Baker and Cupbearer 40¹² 40

Al u eim
SUBJECT-OF-TO-S
(To-subjectors)

chief of the round-house 'prison' seeing 'of all that is in his 'hand, in 'that Ieue is 'with him, and 'sall^c that he is doing Ieue is prospering.

1-8 Dreams 9-28 40

this word

M tzer im Narrows

Phroe H Uncovered^b

Jl usph Add-er

same ONE

And ^bcoming is it, after 'these 'things, that sinned have the 'chief' cupbearer of the king of Egypt, and the 'chief' baker 'against their lord, the¹⁰ king of Egypt. And wroth is Pharaoh over his two eunuchs, over the chief of the cup-bearers and over the chief of the bakers. And giving 'them is he over in ward in the house of the chief of the executioners, to the round-house, the place where Joseph is ⁴bound. And the chief of the executioners gives 'Joseph the supervision over 'them, and he is ministering to 'them. And coming are they to be some days in ward.

And dreaming are both a dream. Each man has his dream in the same night, each man ^aaccording to the interpretation of his dream, the 'chief' cupbearer and the 'chief' baker, who are the king of Egypt's who are ^abound in the round-house.

And coming to them is Joseph in the morning, and he is seeing 'them. And, behold! They are turbulent! And asking is he 'Pharaoh's eunuchs, who are 'with him in the ward of his lord's house,¹⁰ saying, "For what reason are your faces ^aevil today?"

And saying are they to him, "A dream we dream, and there is no interpreting of 'it." And saying is Joseph to them, "Do not interpretations belong to the Alueim? Relate them, pray, to me."

1-8 Dreams 9-28 9

9-11 Eunuch 16-17

Ripen COOK

Pressing

hand PALM

And relating is the chief cupbearer 'his dream to Joseph and is saying to him, "^vIn my dream,^a behold! A vine is before me. And in the vine are three intertwining branches. And it seems as if budding. ⁷Up come blossoms.^o Ripening are its clusters of grapes. And the cup of Pharaoh is in my hand. And taking am I 'the grapes and pressing 'them into Pharaoh's cup. And giving am I 'the cup ^{on}into Pharaoh's hand."^v

12-13 Interpretation 12

18-22 13

custom judgment

And saying to him is Joseph, "This is its interpretation: The three intertwined branches, three days are they. In further three days Pharaoh will ¹lift up 'your ^ahead, and restore you ^{on}to your post, and you shall give Pharaoh's cup into his hand, ^aaccording to the former custom, by which you became his cupbearer.

14-15 Request 28 14

well GOOD

14 Lu2342 15

Obri Passer

"For, remember me should 'you ^awhen it is well 'with you, ^athen, pray, ^adeal withal in kindness, and mention me to Pharaoh, and ^cbring me forth from 'this 'house, for ^averily, stolen was I from the land of the Hebrews, and, moreover, here have I done naught that they should place 'me in 'this' cistern."

9-11 Eunuch 16-17 16

well GOOD

And seeing is the chief of the bakers that he interprets well. And saying is he to Joseph, "Indeed, I 'dreamed' in my dream and, behold! 'Three trays of 'cereal' food is on my head. And in the uppermost 'tray are some 'of all food for Pharaoh, 'the king,' made by baking. And the flyers 'of the heavens' are eating 'them from the tray, off my head."^v

- 18 And answering is Joseph and saying 'to him', "This is ^{12-13 Interpretation} 18-22
 19 its interpretation: The three trays, three days are they. In further three days, 'lift will Pharaoh 'your head off of you, and hang 'you on a tree. And the flyers 'of the heavens' shall eat 'your flesh off of you." ^{I e u e Will-be-ing-was}
- 20 And 'coming is it 'on the third day, the birthday of 'Pharaoh, 'that he is making a feast for all his servants. And 'lifting up is he 'the 'head of the chief of the cupbearers, and 'the head of the chief of the bakers in the midst of his servants. And restoring is he 'the chief of the cupbearers ^{21 4113 handPALM} ^{PhPhro e H UNCOVERED^b} ^{on} to his cupbearing, and giving is he 'the cup ^{on} into the hand of Pharaoh. 'Yet 'the chief of the bakers he hangs, according as ^w Joseph had interpreted to them.
- 23 'Yet the chief of the cupbearers did not remember 'Joseph, and forgetting him is he. ^{14-15 Request 23 23 Am66}
- 41 And 'coming is it 'at the end of two years to a day that Pharaoh dreams and, behold! 'Standing is he ^{on} at the water- ^{1-36 Exaltation 37-57 1-4 Dream, Cows 17-21}
 2 way. And, behold! From the waterway are coming up seven young cows, lovely in appearance and plump of flesh. And grazing are they in the marsh grass. And, behold! Seven other young cows are coming up after them from the waterway, evil in appearance and thin of flesh. And standing are they beside the young cows on the shore of the ^{shore} ^{elip} ^{waterway}. And eating are the 'seven' young cows, evil in 'appearance and thin of 'flesh, 'the seven young cows, lovely in 'appearance and 'plump.^v And waking is Pharaoh.
- 5 And sleeping is he and dreaming a second time. And, behold! 'Seven spikes are coming up 'on one reed, plump and good. And behold! Seven 'other' spikes, thin and blasted by the burning east wind are sprouting after them. And up are swallowing the 'seven' spikes, 'thin 'and blasted by the east wind,^o 'the seven 'plump and 'full spikes.^v And waking is Pharaoh. And, behold! A dream was it.
- 8 And 'coming is it in the morning 'that agitated is his spirit, and sending is he and calling 'all the sacred scribes of Egypt and 'all its wise men. And relating is Pharaoh to them 'his dream. 'Yet no one is there to interpret 'it' for Pharaoh. ^{8-16 Interpretation 25-36 8M tztz im Narrows}
- 9 And speaking is the chief of the cupbearers to 'Pharaoh,^{to} saying, "Of my sin am I reminded 'today. Pharaoh was wroth ^{on} with his servants, and gave 'us' in ward in the house of the chief of the executioners, 'me and 'the chief of the bakers. And dreaming are we a dream in the same night, I and he. Each man dreamed ^{as} according to the interpretation of his dream. And there 'with us was a Hebrew lad, a servant ^{of} the chief of the executioners. And we related them to him and he is interpreting for us 'our dreams. For each man, ^{as} according to his dream, he interpreted. And 'coming is it that, as ^w he interpreted to us, so it comes to be. 'Me he restores ^{on} to my post, and 'him he hanged."
- 14 And sending is Pharaoh and calling 'Joseph. And running him are they from the cistern. And shaving is he and changing his garments, and coming to Pharaoh. ^{31 usph Add-er chang e varying}

Pharaoh calls Joseph¹⁴ Recites dreams¹⁷ Joseph interprets²⁵ 41

^JIusph Add-er 15

Al u eim
SUBJECT-OR-TO-S
(To-subjectors) 16

And saying is Pharaoh to Joseph, "A dream I dream, and there is no one to interpret 'it. And I hear^{to} say ^{of} of you, that you, hearing a dream,^{to}interpret 'it."

And answering 'Pharaoh is Joseph^{to}saying, "Apart from the Alueim^{there is no}"answer for the welfare of Pharaoh."

1-4 Dream, Cows 17-21 17

shorelip

And speaking is Pharaoh to Joseph 'saying,^o "In my dream, ^vbehold me standing on the shore of the waterway. And behold! From the waterway are coming up seven young cows, plump of flesh and lovely in shape. And grazing are they in the marsh grass.

18 "And, behold! Seven other young cows are coming up 'from the waterway' after them, poor and exceedingly evil in shape, and emaciated of flesh. Not seen have I such as

^{to} 20 they in all the land of Egypt, 'so evil. And eating are the 'seven^o emaciated and evil young cows the 'first seven 'lovely and^o 'plump young cows, and coming are they into

^{inwards}NEAR 21 'their^o inwards, ^ayet not known is it that they come into 'their^o inwards, and their appearance is evil, as^wat the start.^v And awaking am I.

5-7 Dream, Spikes 22-24 22

"And I 'sleep and^o am seeing 'again^o in my dream, and, behold! ^vSeven spikes are coming up 'on one reed, full and good. And, behold! Seven 'other^o spikes, puny, thin, 'and^o blasted by the burning east wind, sprouting after them.

^{sa}TAYING 24 And swallowing up are the 'seven^o 'thin 'spikes 'blasted by the east wind,^o the seven 'good 'full^o 'spikes.^v And stating this am I to the sacred scribes, and there is no one telling^{to} me what it is."

8-16 Interpretation 25-36 25

^{Ph}Phrae H UNCOVERED^b

And saying is Joseph to Pharaoh, "The dream of Pharaoh, one is it.^aWhat the Alueim will be doing He tells to Pharaoh.

26 The seven good young cows, seven years are they; and the seven good 'spikes, seven years are they. The dream 'of

27 Pharaoh,^oone is it. And the seven emaciated and 'evil young 'cows 'coming up after them, seven years are they. And the seven empty 'spikes, blasted by the burning east wind,

28 are coming to be seven years of famine. It is the word which I speak to Pharaoh: ^wWhat the Alueim will do He shows to 'Pharaoh. Behold! Seven years are coming of

^{so} 4153 30 great satisfaction in all the land of Egypt. ^aYet rise will seven years of famine after them. And forgotten will be all the satisfaction in 'all^o the land of Egypt, and finish will

31 the famine 'the land. And not known shall be the satisfaction in the land, in view of the famine 'that is afterward, for 'heavy will it be exceedingly. And on account of the

^{ss} Is402 617 Ze912 32

matterword

repetition of the dream to Pharaoh twice, it is that the matter is established /with the Alueim. And the Alueim will hasten His doing of it.

33 "And now, see will Pharaoh to a man of understanding and wisdom, and set him over the 'land of Egypt. Doing this will Pharaoh, and he will ^cgive the supervision to supervisors over the 'land and a fifth of 'all the produce of

st togethCONVENE 35 the land of Egypt will they take in the seven years of 'satisfaction. And get together shall they 'all the food of 'these 'seven^o coming 'good years, and heap up cereals under the

Gn. 41 Annals, Patriarchs, Jacob, Joseph exalted⁴¹ Seven years plenty⁴⁷

36 ^{Al u e im} ^{SUBJECT-OR-TO-5} ^(To-subjectors) ^{matter} ^{word} ^{1-36 Exaltation 37-57} ^{37-46 Joseph -56-57} ³⁷ ⁴⁰ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ 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Famine⁵⁶ Jacob sends for food 42² Brothers meet Joseph⁶ 41-42

I e u e And saying is Pharaoh to all 'Egypt, "Go to Joseph, 'and
Will-be-ing-was 56 what he will say to you, be doing." And the famine comes
to be on the surface of all the earth.

37-46 Joseph -56-57 And opening is Joseph 'all 'the cereal" stores which are
J'usph Add-er among them, and is 'retailing" to 'all' 'Egypt. And the
57 'famine is holding fast in the land of Egypt. And all 'lands"
come to^d Egypt to Joseph to purchase, for fast is the 'fam-
ine holding in all the earth.

381-30 Joseph 421-4528 And seeing is Jacob that, forsooth, there are victuals in
421-2 Commission 421-2 42 Egypt. And saying is Jacob to his sons, "Why are you star-
*J'ogb HEEL*ving at one another?" And saying is he, "Behold! I hear,
nat' SEEING 2 forsooth, that there are victuals in Egypt. Go down there
and purchase for us thence 'a little food" 'that we will live,
and not die."

3 Journey 4315- 3 And down are going ten brothers of Joseph to purchase
cereals from Egypt.

4 Benjamin 438-14 4 "Yet 'Benjamin, Joseph's brother, Jacob does not send
Bn-im-in Son-RIGHT 'with his brothers, for, says he, "Lest meet will he with a
mishap."

5 Arrival 43-15 5 And coming are the sons of Israel to purchase in the
J'shr-Al Upright- midst of the comers, for the famine comes to be in the land
with-SUBJECTOR of Canaan.

6-24 As Authority 6 And Joseph, he has 'authority over the 'land. He is the
4316-34 retailer to all the people of the land. And coming are the
6 377 8 brothers of Joseph and prostrating to him, nostrils to^d the
7 4416-34 7 earth. And seeing is Joseph 'his brothers, and is recognizing
them. "Yet foreign makes he himself to them, and is speak-
ing 'with them obstinately, and is saying to them, "Whence
come you?"

O'Kno n SUBMITTER And saying are they, "From the land of Canaan, to pur-
chase food."

8 And recognizing is Joseph 'his brothers, 'yet they do not
3 375 9 9 recognize him. And remembering is Joseph the dreams
which he dreamed 'concerning them. And saying is he to
them, "Spies are 'you. To see 'the 'nakedness of the land
you come."

10 And saying are they to him, "No, my lord. And your
11 servants come to purchase food. All of us, sons of one man
are we. Established are we. Not spies 'are your servants."

12 And saying is he to them, "No. For the 'nakedness of the
land you come to see."

13 And saying are they, "Your servants, twelve brothers
are we, sons of one man in the land of Canaan. And, behold!
The smallest is 'with our father 'today, and 'one is not."

14 And saying to them is Joseph, "It is what I speak to you,
15 to saying, 'Spies are 'you.' 'By this will you be tested. By
the life of Pharaoh, should you fare forth hence, save your

16 'smallest brotherⁱⁿ come hither—! Send one 'of you, and he
shall take 'your brother here, and 'you shall be bound, and
your words shall be tested, whether the truth is 'with you.
And should it not be, by the life of Pharaoh—! For spies
are 'you."



1th Phro e # UNCOVERED^b

Gn. 42 Annals, Patriarchs, Jacob, Simeon held hostage²⁴ Money found²⁷

¹And saying are they, "The youth cannot leave his father.
¹⁷ "When he leaves 'his father, 'then he will die.'" And gathering 'them is he into a ward three days.

¹ea¹PORSAKE

¹⁸ And saying to them is Joseph 'on the third day, "This do
¹⁹ and live. 'The Alueim fear I. If 'you are established, one
of your brothers shall be bound in the house of your ward.
And 'you go 'and' bring the victuals 'you have purchased'

^JI usph Add-er
Al u e im
SUBJECT-or-to-s
(To-subjectors)

²⁰ for the famine of your households. And 'your 'smallest
brother you shall bring to me. And if faithful be found your
words, 'then you shall not die.'" And doing so are they.

²¹ And saying are they, each man to his brother, "Neverthe-
less, guilty are we on account of our brother 'when we saw
the distress of his 'soul, 'when he supplicated^{to}us and we
did not hearken. Therefore comes 'on'us'all" this distress."

²² And answering 'them is Reuben,^{to}saying, "Did not I speak
to you,^{to}saying, 'You must not sin 'against the boy'? And
not hearken did you. And, moreover, behold! His 'blood is
required." "Yet they do not know that Joseph is hearing,

^{ee}peak¹SAY
ss 3721

²³ for the translator is between them. And around is 'Joseph^o
going, away from^{on}them, and is weeping. And returning is
he to them, and is speaking to them. And taking is he from
'them 'Simeon and is binding 'him 'before their 'eyes.

^{re}quired¹INQUIRED
tranmock
wee¹PLAMENT
#4 3425 495
⁸Shmo un HEARER

²⁵ And instruction is Joseph giving, 'when they are filling
'their vessels with cereals,^ato return his "money to each
man^{to}in his sack. and to give^{to}them provisions for the 'away.
And done is it to them so.

²⁵⁻²⁶ Money 441-4524

²⁶ And up are they lifting their victuals on their asses, and
going are they thence.

²⁷ And opening is 'one 'his sack to give provender to his ass
in the lodging, and seeing is he 'his money 'pouch^o, and
behold! It is in the mouth of his bag! And saying is he to
his brothers, "Restored is my money, and, moreover, 'it' is
in my bag!" And forth is faring their heart and trembling
are they, each man saying to his brother, "What is this that
the Alueim does to us?"

⁴²²⁷⁻³⁸ Return 4525-28

²⁹ And coming are they to Jacob, their father, to^d the land
of Canaan, and are telling^{to}him 'all that had befallen 'them,
³⁰ to saying, "The man, the lord of the 'land, spoke 'to us
obstinately, and gave 'us over 'in ward' as spies of 'the
³¹ 'land. And we said to him, 'Established are we. Not 'bcome
³² have we to spy. Twelve are we, brothers, sons of our father.
'One is not, and the smallest is 'today 'with our father in
³³ the land of Canaan.' And saying to us is the man, the lord
of the 'land, "By this shall I know that 'you are established.
Your brothers, 'one leave be 'with me. And 'the victuals
you have purchased' for the 'famine of your households, take
³⁴ and go. And bring 'your 'small brother to me, 'then I will
know that 'you are not spies, for established are 'you. 'Your
brother will I give back to you, and in 'the land shall you
be merchants."

^Ioqb HEEL
^OKno n SUBMITTER

³⁵ And 'bcoming is it, at their emptying their sacks,^abehold!
Each man's money pouch is in his sack. And seeing are
they and their father 'the pouches with their money, and
³⁶ are fearful. And saying to them is Jacob, their father, "Me

^{ss} 3728

Jacob laments³⁶ Sends Benjamin 43¹³ Sends gifts¹¹ Journey¹⁵ 42-43

^JIu sph Add-er
^Shmo un HEARER
speak³⁷

you bereave! Joseph is not, and Simeon is not, and 'Benjamin you will take! On me ^bcome all these things."

38 3735 38

^Ie u e
Will-be-ing-was

And speaking is Reuben to his father,^{to} saying, "Two of my sons ^cput to death should I not bring him back to you. Give 'him ^{on}into my ^ahand, and I will restore him to you." And saying is he, "Not go down with you shall my son, for his brother is dead, and he^{to}alone remains. And meets him a mishap in the way in which you will go, ^athen down will you ^cbring 'my ⁿgray hairs 'with affliction to^d the unseen."

421-2 Commission 431-2 43

^Mtz im Narrows

And the famine is 'heavy in the land. ²And ^bcoming is it, as^w they finish^{to} eating 'the victuals which they had brought from Egypt, ^athen saying to them is their father, "Return. Purchase for us a little food."

424 Benjamin 433-14 3

speak³⁷
^Jleud e Acclamer 4

And speaking to him is Judah,^{to} saying, "The man testified, yea, testified 'to us,^{to} saying, 'You shall not see my ⁿface, if your 'small' brother fails to be 'with you! Should you, forsooth, send 'our brother 'with us, down will we go and purchase food for you. ^aYet should you not be sending 'our brother with us,' we will not go down, for the man said to us, 'You shall not see my ⁿface if your 'small' brother fails to be 'with you!'"

^Ishr-Al Upright- 6
with-SUBJECTOR
6 4236 7

And saying is Israel, "Why did you ^cdo evil to me 'by telling^{to} the man you 'have 'still another brother?"

bid³⁷
MOUTH
matter word

And saying are they, "In his asking, the man asked 'concerning us and 'concerning our kindred,^{to} saying, 'Still is your father living? Forsooth, 'have you a brother?' And we told^{to} him, ^{on}at his bidding 'these 'matters 'of which he asked. ^oDid we know, yea, know that he would say 'to us, ^cBring down 'your brother?"

both and and moreover 9

8 And saying is Judah to Israel, his father, "Send the youth 'with me, and we will rise and go, and live and not die, both we, ^{mr}and you ^{mr}and our tots. I will be surety for him. From my ^ahand shall you seek him. Should I not bring him to you and put him before you, ^athen I sln 'against you all my days. For, were we not obliged to dally, 'thy now we had returned this twice."

^bTHAT 10

11 And saying to them is Israel, their father, "If so, indeed, do this: Take from the pruned 'fruit' trees of the land in your vessels, and ^ctake down to the man a present offering, a little balm and a little honey, perfume and labdanum, 12 pistachio nuts and almonds. And money, duplicated, take in your hand, and 'the money that 'was restored in the mouth of your bags, restore 'by your hand. Perhaps it was 13 an error. And 'your brother take, and rise ^aand" return to the man. And the Al-Who-Suffices give^{to} you compassion 14 before the man, ^aso that he lets 'your other brother and 'Benjamin go! And I, as ^w I am bereaved, am I bereaved!"

^oSEND

423 Journey 4315- 15
^Bn-in in Son-right

And taking are the mortals 'this 'present offering and duplicate money take they in their hand, and 'Benjamin.

425 Arrival 43-15

And rising and going down are they to^d Egypt. And standing are they before Joseph.

426-24 As Brother

4316-34 16

And seeing 'them is Joseph, 'and" 'Benjamin, 'his brother,

his mother's son,^o and saying is he to him who is over his household, "Bring 'the mortals to^d the house, and slaughter a slaughter and ^{Al u e im} make ready, for 'with me shall the mortals ^{SUBJECT-or-to-3} eat 'bread^o 'at 'noon."

17 And doing is the man as^w Joseph says. And bringing is ^{J'usph} Add-er the man 'the mortals to^d Joseph's house.

18 And fearful are the mortals, for they are brought 'to^d Joseph's house. And saying are they, "On account of the matter of the money 'returned in our bags 'at the start are ^{matterword} we being brought, to 'roll himself upon us, and to fall upon us, ^ato take 'us for servants, and 'our asses."

19 And close are they coming to the man who is over Joseph's household, and speaking are they to him at the portal of the house. And saying are they, "O! my lord. 20 Down, yea, down came we^a at the start to purchase food. And it ^bcame that we come to the lodging and opened 'our bags, and, behold! The money of each man was in the mouth of his bag, our money 'by its weight, ^ayet we will restore 'it 22 'with our 'hands.' And other money have we ^bbrought down in our hand to purchase food. Not know do we who placed ^{whoANY} our money in our bags."

23 And saying is he, "Peace be to you! You must not be fearful. Your Alueim and the Alueim of your 'forefathers" gave^{to} you buried treasure in your bags. Your money came 24 to me." And forth is he ^bbringing 'Simeon to them. And ^{8Shmoun} bringing is the man 'the mortals to^d Joseph's house. And giving them is he water, and washing are they their feet. And giving is he provender to their asses.

25 And preparing are they 'the present offering, till the coming of Joseph 'at 'noon, for they hear that they shall eat 'bread there.

26 And coming 'home is Joseph, and bringing are they 'the present offering which is in their hand to^d the house to him, and prostrating are they to him 'with their nostrils' to^d the earth. ^{26 377-10}

27 And asking^{to} them is he as to their welfare, and saying ^{welfarepeace} 'to them,^o "The welfare of your father, the old man of whom you were speaking; still living is he?" ^{speakSAYING}

28 And saying are they, "Well fares your servant, ^{wellfarepeace} to our father. Still living is he." 'And he said, "Blessed be 'that 'man 'by the Alueim!" And bowing are they the head and prostrating 'to him.^o

29 And 'lifting is 'Joseph^o his eyes and seeing 'Benjamin, his brother, his mother's son. And saying is he, "Is this your 'small brother of whom you said you would 'bring^o him to me?" And saying is he, "The Alueim be gracious to you, my ^{Bbn-im in Son-right} 29 4621

30 'son!" And hastening is Joseph, for fervid is his "compassion for his brother, and seeking is he to weep. And entering is he his 'chamber and is weeping there. And washing is he his face and faring forth. And checking himself is he, and saying "Place on 'bread." ^{30 452}

32 And placing are they for him ^{to}alone and for them ^{to}alone, ^{32 374 8} for the Egyptians are 'eating 'with him ^{to}alone, for the Egyptians cannot ^{to}eat 'bread 'with the Hebrews, for that ^{M tzi i Narrows-ites} ^{Obr i Passar}

33 is an abhorrence to the Egyptians. And sitting are they before him, the firstborn ^aaccording to his birthright and

Joseph feigns dismissal 44¹ Beaker hid² Recovered¹² Return¹³ 43-44

I e u e
Will-be-ing-was

34 4522 34

^BBn-im in Son-RIGHT

the inferior in station ^{as}according to his inferior estate. And amazed are the mortals, each man ^{to}at his associate. And lifting up is he helpings, from 'before him, ^{to}for them, and much more is Benjamin's helping 'than all their helpings by five handfuls. And drinking are they with him and are gratified.

4225-26 Money 441-4524 441-13 Dismissal 4517-24

1-2 The Cup 4-12 44

And instructing is 'Joseph^o 'him who is over his household, ^{to}saying, "Fill 'the bags of the mortals with food, as ^{to}much as they can lift, and place the money of each man in the mouth of his bag. And 'my beaker, the silver beaker shall you place in the mouth of the bag of the small one ^{as}with 'his victual money." And doing is he ^{as}according to the word which Joseph speaks.

^JIusph Add-er

3 Departure 13 3

When the morning is light, ^athe mortals are sent away, they and their asses.

1-2 The Cup 4-12 4

^{for}UNDER

They fare forth, not far from 'the city, and Joseph says to him who is over his household, "Rise! Pursue after the mortals and overtake them and say to them, 'Why do you repay evil ^{for}good? 'Why did you steal my silver beaker? ^cIs not this ^{that} 'from which my lord drinks? And he, when he augurs, auguring is he in it. Evil ^cdo you in what you do."

And overtaking them is he, and is speaking to them 'these 'words.

And saying are they to him, "Why is my lord speaking words as 'these? Far be it from ^{to}your servants / to do ^{as}ac- cording to 'this word. Behold! ^sThe^a money which we found

^OKno n SUBMITTER
how WHEREAS

in the mouths of our bags we restored to you from the land of Canaan. And how shall we steal from your lord's house silver or gold? Whoever 'of your servants shall be found 'with it ^ashall die. And, moreover, we will become ^{to}my lord's ^{to}servants."

^{Even}Moreover 10

And saying is he, "Even now, ^{as}according to your words, so be it. 'The man^o with whom 'the beaker^s shall be found, he becomes my servant, and you shall be^c innocent."

And hasting are they, and 'letting each man's 'bag down ^{to}the earth, and opening are they each man, his bag. And searching is he, starting 'with the greatest and finishing 'with the smallest. And found is the beaker in the bag of Benjamin.

3 Return 13 13

And tearing are they their garments, and lading is each man 'his bag' on his ass, and returning are they ^{to}the city.

4414-34 Explanations 14

451-14

14-15 Joseph 17

And coming are Judah and his brothers ^{to}Joseph's house, and he is still there. And falling are they before him ^{to}the earth.

And saying to them is Joseph, "What 'deed is 'this ^{that} you do? Not know, do you, that, by augury a man such as I am, is auguring?"

16 Judah 18-34 16

And saying is Judah, "What shall we say to my lord? What shall we speak? And with what shall we justify our- selves? The Alueim has found 'the depravity of your ser-

- Gn. 44-45 Annals, Patriarchs, Jacob, Judah before Joseph¹⁸ Surety³²
 wants. Behold us, servants of my lord, ^{mr}both we ^{mr}and he in ^{both and} moreover
 whose hand the beaker was found."
- 17 And saying is 'Joseph', "Far be it from ^{to} me / to do this! ¹⁴⁻¹⁵ Joseph 17
 The man in whose hand the beaker was found, he shall ^Jusph Add-er
 become my servant. And you, go 'in peace to your father."
- 18 And close is Judah coming to him and saying, "O! my lord. ¹⁶ Judah 18-34
 Pray, speak will your servant a word in the 'ears of my ^Jleud e Acclamer
 lord, and your anger must not be 'hot 'against your ser- ¹⁸ 3726 27 438 9
 vant, seeing that such a one as you are as Pharaoh. My ^ruPhroe ^uUNCOVERED^b
 lord asked 'his servants^{to}saying, "Forsooth, 'have you a
 20 father or a brother?' And said we to my lord, 'Forsooth, ^{I e u e}
 we 'have a father, old, and a boy of his old age, the smallest, ^{Will-be-ing-was}
 and his brother is dead, and left is he ^{to}alone 'of his mother,
 21 and his father loves him.' And said you to your servants,
 'Bring him down to me ^athat I may place my 'eyes upon
 22 him.' And said we to my lord, 'The youth cannot ^{to}leave 'his ^{1 e a v e}FORSAKE
 23 father. And, leaves he 'his father, he also will die.' ^aYet
 you said to your servants, 'Should not your 'smallest
 brother come down 'with you, you shall not continue to see
 my ^Nface.'
- 24 "And ^bcoming is it that we went up to your servant, 'our"
 25 father, and we told ^{to}him 'the words of my lord. And saying
 26 is our father, 'Return. Purchase for us a little food.' And
 said we, 'We cannot ^{to}go down. Should, forsooth, our 'small-
 est brother 'go down' 'with us, ^athen we will go down, for we
 cannot ^{to}see the man's ^Nface ^aif our 'smallest brother is not
 'with us.'
- 27 "And saying is your servant, 'our' father, to us, 'You
 28 know that two were borne for me by my wife. And forth ²⁸ 3781 82 85
 is 'one faring from 'me. And saying am I, "Yea, as prey is
 29 he torn to pieces!" And not seen him have I hitherto. And
 take this one, moreover, from ^{to}before my ^Nface, and a
 mishap befalls him 'on the way, ^adown will you 'bring 'my
^Ngray hairs 'by evil ^{to}d the unseen.'
- 30 "And now, as I come to your servant, 'our' father, and
 the youth is not 'with us, ^awhen his ^Nsoul is tied 'to his
 31 ^Nsoul, and it ^bcomes as he sees that no 'youth is 'with us,"
^ahe will die, and down will your servants 'bring the '^Ngray
 hairs of your servant, our father, 'by affliction ^{to}d the
 32 unseen. For your servant became surety for 'the youth/
 with my father, ^{to}saying, 'Should I not bring him to you
 'and set him before you, ^aI sin 'against my father all my
 'days.'
- 33 "And now, dwell, pray, will your servant, 'instead of the ^{instead}UNDER
 youth, a servant to my lord, and the youth shall go up with
 34 his brothers. For how shall I go up to my father, and the ^{how}WHEREAS
 youth is not 'with 'us, ^alest I shall see ⁱⁿthe evil which will
 find 'my father?"
- 45 ^aYet Joseph cannot ^{to}check himself 'before all who are ⁴⁴¹⁴⁻³⁴ Explanations
 'stationed ^{on}about him. And calling is he, "Forth ^cgo every ⁴⁵¹⁻¹⁶
 man from ^{on}me!" And no man stands 'with him 'while Joseph ^{1-2- Joseph 3-15}
 makes himself known to his brothers.
- 2 And giving is he 'his voice 'to lamentation. And hearing
 are 'all' the Egyptians. And hearing is the household of ⁻² Pharaoh 16
 Pharaoh. ^{M t z r i} Narrows-ites

Joseph revealed to brothers 45³ Alueim sent him⁷ Jacob sent for⁹ 45

1-2- Joseph 3-15 3

3-4 J. Revealed 9-13

3 4328 M2430 Rv17

And saying is Joseph to his brothers, "I am Joseph. Still is my father living?"

And his brothers cannot¹⁰ answer 'him, for flustered are they 'by his presence.

And saying is Joseph to his brothers, "Come close, pray, to me." And close are they coming. And saying is he, "I am Joseph, your brother, whom you sold to^d 'Egypt.

4 Ac70 4

Al u eim
SUBJECT-OR-TO-S
(To-subjectors)

5 Alueim's Over- 5

ruling 7-8

5 Ps10517 Ac317 70

"And now, you must not grieve, and it must not be 'hot in your 'eyes, that you sell 'me hither, for to 'preserve life the Alueim sends me before you.

6-2 yrs.-Famine-5 yrs.-0 6

"For this two years the famine is within the land, and there are still five years in which there is no plowing 'or harvesting.

constitut^ePLACE

5 Alueim's Over- 7

ruling 7-8

3 4143 8

constitut^ePLACE

PhPhroe HUNCOVERED^b

"And sending me is the Alueim before you to constitute to you a remnant in the earth and to 'preserve your lives for a great deliverance. And now, not you send 'me hither, for it was the Alueim. And constituting me is He^{to}a 'father to Pharaoh, and^{to}lord 'of all his household, and ruler in all the land of Egypt.

3-4 J. Revealed 9-13 9

constitut^ePLACE

J'usph Add-er

staySTAND 10

Gsh n CLOSE-by

See map page 107.

"Hasten and go up to my father and say to him, 'Thus says your son Joseph, 'The Alueim has constituted me^{to}lord 'of all 'the 'land of' Egypt. Come down to me. You must not stay there. And dwell in the land of Goshen and 'come to be near to me, you and your sons and your sons' sons, and your flocks and your herds, and all which is yours.

11 And sustain 'you will I there, for there are still five years of famine, lest destitute you be becoming, and your 'sons' and all who are yours."

12 "And, behold, your 'eyes are seeing, and the 'eyes of my brother Benjamin, that it is my 'mouth which is speaking

13 to you. And tell my father of 'all my glory in Egypt, and of 'all 'that you see. And hasten and 'bring down 'my father hither."

14 And falling is he on the neck of his brother Benjamin and weeping 'on him.' And Benjamin weeps on his neck.

W *PLAMENTING

15 And kissing is he^{to}all his brothers and is weeping on them. And afterward his brothers speak 'with him.

-2 Pharaoh 16 16

And a 'voice is heard in Pharaoh's house,^{to}saying, "Come have the brothers of Joseph." And good is it in the 'eyes of Pharaoh and in the 'eyes of his servants.

441-13 D dismissal 4517-24 17

K'non SUBMITTER 18

And saying is Pharaoh to Joseph, "Say to your brothers, 'This do: Spur 'your brutes and go. Enter into^d the land of Canaan, and take 'your father and 'your households and come to me. And give will I to you 'all' 'the 'good of the land of Egypt. And eat shall you 'the 'fat of the land. And you are instructed to do this: Take to you from the land of Egypt cars for your fots and for your wives, and carry

19 'your father and come. And your 'eye must not commiserate you over your chattels, for the 'good of all the land of Egypt, yours is it'."

I shr-Al Upright-
with-SUBJECTOR

bidMOUTH 21

And doing so are the sons of Israel. And giving to them is Joseph cars on^aat the bidding of Pharaoh, 'the king,' and he

Gn. 45-46 Annals, Patriarchs, Jacob, Joseph sends brothers with gifts²³

22 is giving^{to} them provisions for the way. To every^{to} man of²² 4334
them he gives changes of garments, and to Benjamin he^{change} vary
gives three hundred silverlings and five changes of gar-^{Bn-im in} Son-RIGHT
ments And to his father he sends^{as} this: ten jack-asses
bearing^{the} good^s of the land^{of} Egypt, and ten she-asses^{EM tr in} Narrows
bearing cereals and bread and a sort for his father for the
way.

24 And sending is he 'his brothers and they are going. And
saying is he to them, "You must not be disturbed 'on the
way."

25 And up are they going from Egypt and coming to^d the 4227-38 Return 4525-28

26 land of Canaan, to Jacob, their father. And telling^{to} him^{KNON} SUBMITTER
are they,^{to} saying, "Still is 'your son,^o Joseph, living!" And^I usph Add-er

27 is 'Jacob's^o heart that he does not believe^{to} them. And^I oqb HEEL

speaking are they to him 'all the words of Joseph which he
spoke to them. 'Yet seeing is he 'the cars which Joseph
had sent to carry 'him. 'Then living is he 'the spirit of Jacob,
28 their father. And Israel is saying, "Much! Still is Joseph,
my son, living! Go will I and see himⁱⁿ ere I die."

46 And journeying is Israel, 'he^o, and all 'that he 'has. And 1-7 Jacob, Egypt 28-5014
coming is he to^d Beer-sheba and is sacrificing sacrifices to 1 Journey 5-7
the Alueim of his father Isaac. See map page 92. 'I tzhq LAUGH-causer

2 And speaking is the Alueim to Israel in appearances of 2 God speaks 3-4
the night, and saying, "'Jacob! Jacob!" And saying is he, 2211 3228
"Behold me!"

3 And saying is He, "I am the Al, the Alueim of your 2 God speaks 3-4
forefather. You must not fear 'to go down to^d Egypt, for 5 1513 14 262

4 to a great nation will I constitute you there. I will go down^{com} PLACE
with you to^d Egypt, and I, moreover, will 'bring, yea, bring 4 1514
you up. And Joseph shall set his 'hands^o on your eyes."

5 And rising is Jacob from Beer-sheba. And carrying are 1 Journey 5-7
the sons of Israel 'Jacob, their father, and 'their tots and^{Bar-Shbo} WELL-oath
'their wives, in the cars which Pharaoh sends to carry 'him. PhPhro e UNCOVERED^b

6 And taking are they 'their cattle and 'all' 'their goods which 5 4519

they had gotten in the land of Canaan, and coming to^d
7 Egypt, Jacob and all his 'seed 'with him. His sons and sons' 7 3155 4615 17
sons 'with him, his daughters, and his son's daughters, and
all his 'seed brings he 'with him to^d Egypt.

8 And these are the names of the sons of 8-25 Sons 26-27 8-15 Leah, Rachel 19-22
Israel 'coming to^d Egypt: Jacob and his
sons: The firstborn of Jacob, Reuben. 5 493-27

9 And the sons of Reuben: Enoch and 8Raubn SEE-son
Phallu and Hezron and Carmi. 8Chnuk DEDICATED

10 And the sons of Simeon: Jemuel and 8Phlua MARVELER 8Chtrun COURT 8Krm i VINE-
Jamin and Ohad and Jachin and Zohar 8Shmoun HEARER 8Imu-Al 'DAY-AL'
and Shaul, son of a 'Canaanitess. 8Jmin RIGHTER 8Aed OBTUDE 8Jkin 'ESTABLISHER

11 And the sons of Levi: Gershon, Kohath 8Tzchr GREY 8Shaul ASKED-for 8Knon i SUBMITTER-
and Merari. 8Lui OBLIGATED 8Grshun DRIVER-OUT

12 And the sons of Judah: Er and Onan 8Qeth 'BLUNTED' 8Mmri BITTERNESS 11 Nu2659
and Shelah and Pharez and Zarah. 'Yet 8Jeude ACCLAIMER 8Or DENUDED 8Aunn NEGATION
Er and Onan died in the land of Canaan. 8Shle EASE 8Phrtz BREACH 8Zrch RADIANT
And there come to be sons of Pharez:
Hezron and Hamul. 8Chtrun COURT 8Chmul SPARE

¹Ish shkr Forsooth-hire ²Tthulo MAGGOT 13
³Phue MOUTH ⁴Ishub Dweller ⁵Shmr un Observer
⁶Zbulun PREFERRED ⁷Srd PROBE-DOWN 14
⁸Alun Oak ⁹Ichl-Al Await-SUBJECTOR
¹⁰La e 'No-thing' 15
¹¹Phdn RANSOM ¹²Arm HEIGHT
¹³Din e ADJUDICATRESS

16-18 Maids' Sons 23-25

¹Gd RAID ²Tzphi un Watcher ³Hchi Celebrant 16
⁴Shun i REPEATER ⁵Atzbun STATION ⁶Ori NAKED
⁷Arud i Descender ⁸Ar-Al i Lion-Al-ite
⁹Ashr PROGRESS ¹⁰Mn e RIGHTER 17
¹¹Ishue EQUAL ¹²Brioe IN-association ¹³Shrch
 Who-scents
¹⁴Chbr JOIN ¹⁵Miki Al MY-KING-AL
¹⁶ZZlph e REPLETE-MOUTH 18
¹⁷Lbn WHITE ¹⁸La e 'No-thing'

8-15 Leah, Rachel 19-22

¹Rchl EWE ²Iqob HEEL ³Iusph Add-er 19
⁴Bn imin Son-RIGHT 20
⁵Mtzm im NARROWS ⁶Asnth (Egyptian)
⁷Phut i phr (Egyptian) ⁸Aun "NEGATE"
⁹Mnsh e Oblivion ¹⁰Aphr im FRUITS
¹¹Armith HIGHNESS (fem.)
¹²Mchir SELLER
¹³Glod "ROLL-FURTHER"

¹⁴Bn imin Son-RIGHT ¹⁵Blo IN-SWALLOW 21

¹⁶Bkr FIRSTBORN ¹⁷Ashbl MAN-DISINTEGRATE
¹⁸Gra STIR ¹⁹Nom n PLEASANTNESS ²⁰Achi AH-ME
²¹Rash HEAD ²²Mph im ²³Chph im OVERSPREADS
²⁴Ard Descender

16-18 Maids' Sons 23-25

¹Dn ADJUDICATE ²Chsh im HURRY- 23
³Nnphthli TWISTED ⁴Ichtz-Al DIVIDER-AL 24
⁵Guni PROTECTOR ⁶Itr Former ⁷Shlm Welfare
⁸Blee DISINTEGRATED 25

I e u e
 Will-be-ing-was

8-25 Sons 26-27 26

26 Summary 27

26 Summary 27 27

26 1Ch714-20 Ac714

27 Ex15 Ru411

See map page 107.

461-7 Jacob, Egypt 4628-5014 4628-4712 Sojourn 4727-5013 4628 Jacob 4711-12

28 3728 4418 28

¹Ieud e Acclamer

²Gshn CLOSE-by

All the ¹nsouls 'coming 'with Jacob to^d Egypt, which fare forth from his thighs, aside from the wives of Jacob's sons—all the ²nsouls are sixty ³six. And the sons of Joseph who are born to him in Egypt are two ⁴nsouls. All the ⁵nsouls pertaining to the 'house of Jacob 'coming to^d Egypt are 'seventy-five.'

And 'Judah he sends before him to Joseph, to direct¹⁰ his 'face to^d Goshen. And coming are they to^d the land of Goshen.

And the sons of Issachar: Tola and Phuvah and 'Jashub' and Shimron.

And the sons of Zebulon: Sered and Elon and Jahleel.

These are the sons of Leah, which she bears for Jacob in Padan, Syria, and 'Dinah, his daughter. All the ¹nsouls of his sons and his daughters are thirty-three.

And the sons of Gad: Zlphion and Haggi 'and' Shuni and Ezbon, Eri and Arodi and Areli.

And the sons of Asher: Imnah and Ishuah and Ishui and Berlah; and Serah, their sister. And the sons of Berlah: Heber and Malchiel.

These are the sons of Zilpah, whom Laban gives to his daughter Leah, and she bears 'these for Jacob—sixteen ¹nsouls.

The sons of Rachel, Jacob's wife: Joseph and Benjamin.

And 'sons' are born to Joseph in the land of Egypt, whom Asenath, daughter of Potiphra, priest of On, bears for him, 'Manasseh and 'Ephraim. 'And sons are born to Manasseh, whom a Syrian concubine bears for him, Machir. And Machir begets Galaad. And the sons of Ephraim, Manasseh's brother: Soutalaam and Taam. And the son of Soutalaam: Edem.'

And the sons of Benjamin: Belah and Becher and Ashbel. 'And sons were born to Belah: 'Gera and Naaman, Ehi and Rosh, Muppm and Huppm and 'to Gera is born' Ard.

These are the sons of Rachel, who were born to Jacob. All the ¹nsouls are 'eighteen.'

And the son of Dan: Hushim.

And the sons of Naphtali: Jahzeel and Guni and Jezer and Shillem.

These are the sons of Bilhah, whom Laban gives to Rachel, his daughter. And she bears 'these for Jacob. All the ¹nsouls are seven.

Gn. 46-47 Annals, Patriarchs, Jacob, Jacob meets Joseph²⁹ Jacob meets

29 And hitching up is Joseph his chariot and is going up to^d 4629-30 Meeting 477-10
Goshen to meet Israel, his father, and is appearing to him. ¹I shr-Al Upright-
And falling is he on his neck. And weeping is he longer on with-SUBJECTOR
his neck. weepLAMENTING

30 And saying is Israel to Joseph, "Die will I at 'once, after
my seeing 'your ⁿface, for still living are you!" ¹I usph Add-er

4631-32 Presentation 471-2

31 And saying is Joseph to his brothers and to his father's
household, "Up will I go and tell to Pharaoh and say to him, ^{Ph}Phro e ^HUNCOVERed b
'My brothers and my father's household, who were in the land
32 of Canaan, have come to me. And the mortals are graziers ^OKno n SUBMITTER
of flocks, for they became cattlemen, and their flocks -m^{en}MORTALS
and their herds and all ^wthat is theirs have they brought.'

4633-34 Directions 473-6

33 "And ^bcome shall it that Pharaoh will call to you and say ³⁴ 476
34 'to you,' 'What is your ^doccupation?' ^aThen say shall you,
'Cattlemen ^bare your servants from our youth ^atill now, -m^{en}MORTALS
^{mr}both we ^{mr}and our forefathers,'—in order to dwell in the
land of Goshen, for an abhorrence to Egyptians is every ^aGsh n CLOSE-by
grazier of a flock." ^WM trz im NARROWS

4631-32 Presentation 471-2

47 And coming is Joseph and telling to Pharaoh, and is say- ¹ 4628
ing ²to him," "My father and my brothers, and their flocks
and their herds, and all ^wthat is theirs, come from the land See map page 107.
of Canaan. And behold them in the land of Goshen." ^{I e u e}
2 And from the outstanding men of his brothers he takes Will-be-ing-was
^swith him" five mortals, and putting them is he before
Pharaoh.

4633-34 Directions 473-6

3 And saying is Pharaoh to 'Joseph's' brothers, "What is
your ^doccupation?"

And saying are they to Pharaoh, "Graziers of flocks are
4 your servants, ^{mr}both we ^{mr}and our forefathers." And say-
ing are they to Pharaoh, "To sojourn in the land have we
come, for no pasture is there for the flocks which are your
servants', for 'heavy is the famine in the land of Canaan.
And now, pray, dwell will your servants in the land of
Goshen."

5 And speaking is Pharaoh to Joseph, to saying, "Your fa- ^apeak SAYING
6 ther and your brothers have come to you. The land of
Egypt, before you is it. In the best of the land cause 'your
father and 'your brothers to dwell. Dwelling are they in
the land of Goshen. And should you, ^aforsooth, know able
mortals among them, ^athen place them as chiefs over the
cattle which are mine."

7 And bringing is Joseph 'Jacob, his father, and is standing 4629-30 Meeting 477-10
him before Pharaoh. And Jacob is blessing 'Pharaoh. ¹I oqb HEEL

8 And saying is Pharaoh to Jacob, "How have been the
ⁿdays of the years of your life?"

9 And saying is Jacob to Pharaoh, "The days of the years
of 'my life's' sojourning are a hundred and thirty years. Adm 3684
Few and evil come to be the ⁿdays of the years of my life,
and they do not overtake 'the ⁿdays of the years of the
life of my forefathers in the days of their sojournings."

Pharaoh 47² Blesses him¹⁰ Cattle, ground, people bought¹⁸ 47

10 Hb77 10 And blessing is Jacob 'Pharaoh and is faring forth from
PhPhroe⁸ UNCOVERED⁹ before Pharaoh.

4628 Jacob 4711-12 11 And Joseph located 'his father and 'his brothers, and is
10cdwell giving to them a freehold in the land of Egypt in the best
11 Ex111 of the land, in the land of Rameses, as^w Pharaoh instructs.
J1usph Add-er 12 And sustaining is Joseph 'his father and 'his brothers and
8Romss 8Son-of-the- 'all his father's household. And there is ⁿbread for the
Sun^r (Egyptian) ⁿmouths of the tots.

See map page 107.
13-17 Exchange 18-26 13 And ⁿbread there is none in all the land, for 'heavy is
the famine exceedingly, and frantic is the land of Egypt
C'Knon Submitter 14 and the land of Canaan in view of the famine. And gleaning
is Joseph 'all the money 'found in the land of Egypt and in
the land of Canaan 'for the victuals which they are pur-
chasing for 'their ration.' And bringing is Joseph 'all' 'the
money to^d Pharaoh's house.

Al u eim
SUBJECT-OR-TO-9
(To-subjectors)

15 And spent is 'all' the money 'in the land of Egypt and
'in the land of Canaan. And coming are all in Egypt to
Joseph, ^{to}saying, "Grant ^{to} us ⁿbread! ^a Why should we die
in front of you? For the limit of our money has been
reached."

16 And saying is Joseph, "Grant your cattle, and give it
will I to you, ⁿbread" 'for your cattle, if 'the' money
17 reaches its limit." And bringing are they 'their cattle to
Joseph, and giving is Joseph to them ⁿbread 'for 'horses,
and 'for cattle of the flocks, and 'for cattle of the herds,
and 'for asses. And 'sustaining' them is he 'with ⁿbread, and
fodder 'for all their cattle in 'that year.

18-17 Exchange 18-26 18 And spent is 'that' year. And coming are they to him in
the second 'year, and saying to him, "Not suppress will we
from my lord that spent is the money, and the cattle and
the beasts belong to my lord, then nothing remains before
19 my lord, barring^t our bodies and our ground. Why shall we
die 'before your 'eyes ^mand our ground be desolate?"
Buy 'us and 'our ground 'with ⁿbread, and we and our
ground will become servants 'of Pharaoh. And give seed
'for sowing' and we shall live and not die, and the ground
will not be desolate."

20 And buying is Joseph 'all the ground of Egypt for Phar-
aoh, for the Egyptians sell 'to Pharaoh' each man his field,
seeing that a fast hold has the 'famine over them. And
21 coming is the land to be Pharaoh's. And 'the people 'are'
'made to serve 'him ^sas servants' from one end of Egypt's
22 boundary ^aunto its other end. But the ground of the priests
'alone, this Joseph' does not buy, for there is a statutory
dole for the priests from 'Pharaoh, and they eat 'the
statutory dole which Pharaoh gives to them. Therefore
they did not sell 'their ground.

23 And saying is Joseph to 'all the Egyptians,' "Behold!
Buy do I 'you' today, ^awith 'your ground, for Pharaoh. Lo! for
24 you there is seed, and sow shall you 'the ground. And it
comes, of the incomes, ^ayou give the fifth 'handful' to Phar-
aoh, and four handfuls shall become yours, for seed for the
field, and for your food, and for 'all' who are in your house-
hold, and for food for your tots."

- Gn. 47-48 Annals, Patriarchs, Jacob, Israel's holdings multiply²⁷
- 25 And saying are they, "Preserving are you our lives. Finding are we grace in the eyes of my lord, and we become Pharaoh's servants." ^{J1 usph Add-er} ^{PbPhroe} ^{UNCOVERED⁹}
- 26 And Joseph is constituting it for a statute over the ground of Egypt till this day—to Pharaoh^{to a} fifth. But the ground of the priests, theirs alone does not become Pharaoh's. ^{CONPLACING} ^{EM tzir im} ^{Narrows}
- 27 And dwelling is Israel in the land of Egypt, in the land of Goshen. And holdings have they in it and are fruitful, and increasing exceedingly. ⁴⁶²⁸⁻⁴⁷¹² ^{Sojourn} ⁴⁷²⁷⁻⁵⁰¹⁴ ^{4727 in Egypt} ⁴⁹³³⁻⁵⁰² ^{27 Ex17} ¹²³⁷ ^{Gsh n} ^{CLOSE-by} ^{See map} ^{page} ^{107.}
- 28 And living is Jacob in the land of Egypt seventeen years. And becoming are the days of the years of Jacob's life to be a hundred⁷⁷ and forty-seven years. ⁴⁷²⁸ ^{Lives} ⁵⁰³⁻¹⁴ ^{Adm} ³⁷⁰¹
- 29 And near are drawing the days of Israel's death, and he is calling^{to} his son^{to} Joseph and is saying to him, "Pray, should I find grace in your eyes, pray place your hand under my thigh and spray^{do} deal with me in kindness and truth. Pray, you must not entomb me in Egypt. Lay me with my fathers, and carry me from Egypt and entomb me in their tomb." ⁴⁷²⁹⁻³¹ ^{Burial} ⁴⁹²⁹⁻³² ^{I shr- Al} ^{Upright-} ^{with-SUBJECTOR} ²⁹ ⁴⁵²⁶ ²⁸
- 30 And saying is he, "I will do according to your word." And saying is he, "Swear to me." And swearing is he to him. ^{Al u e im} ^{SUBJECT-OR-TO-S} ^(To-subjectors)
- And worshiping is Israel on the head of his staff.⁹
- 48 And becoming is it after these things that someone is saying to Joseph, "Behold! Your father is ailing." And taking is he his two sons with him, Manasseh and Ephraim, and comes to Jacob. ⁴⁸¹⁻²⁰ ^{Blessing} ⁴⁹¹⁻²⁸ ¹⁻² ^{Sons} ^{brought} ⁸⁻¹² ^{th ink word} ^{MM nsh e} ^{Oblivion} ^{MA phr im} ^{FRUIT-s}
- 2 And someone is telling to Jacob and saying, "Behold! Your son Joseph is coming to you." And encouraging himself is Israel, and is sitting on the couch. ³⁻⁴ ^{Sons} ^{blessed} ¹³⁻¹⁶ ^{J1 oqb} ^{HEEL} ³ ²⁸¹³ ¹⁹ ³⁵⁶ ^{Luz} ^{DEVIATOR}
- 3 And saying is Jacob to Joseph, "The Al-Who-Suffices appeared to me in Luz, in the land of Canaan, and blessing me is He, and saying to me, 'Behold Me making you fruitful. And I increase you, and give you to be an assembly of peoples. And I give this land to you and to your seed after you for a freehold eonian.'" ^{See map} ^{page} ^{92.}
- 5 "And now your two sons, born to you in the land of Egypt previous to my coming to you to Egypt, mine are they, Ephraim and Manasseh. As Reuben and Simeon, shall they become mine. Yet your kindred, whom you beget after them, are yours. Come shall they to be called on by the name of their brothers in allotting their allotment. ⁵⁻⁷ ^{Preference} ¹⁷⁻²⁰ ^{PREV} ^{FURTHER} ^{Ba u bn} ^{SEE-SON} ^{Shmo un} ^{HEARER} ^{See map} ^{page} ^{83.}
- 7 "And I, at my coming from Padan, Syria, Rachel, your mother," died on by me in the land of Canaan in the way, while still some distance overland to come to Ephrath. And I entombed her there on the way to Ephrath." (It is now Bethlehem.) ^{PPhdn} ^{RANSOM} ^{Rchl} ^{EWE} ⁷ ³⁵¹⁹ ^{See map} ^{page} ^{92.} ^{Bith lchm} ^{House-bread}
- 8 And seeing is Israel the sons of Joseph. And saying is he, "Who are these?" ¹⁻² ^{Sons} ^{presented} ⁸⁻¹²
- 9 And saying is Joseph to his father, "My sons are they, who were given me by the Alueim in this place."

J l o q b HEEL*I e u e*
Will-be-ing-was

PRAYMEDIATE

J l u s p Add-er*1 s* Hb1121 12

And saying is 'Jacob,' "Take them, pray, to me and I will bless them." "Yet the eyes of Israel are 'heavy /with age 'and' he cannot¹⁰ see. And close is he 'bringing 'them to him. And kissing¹⁰ them is he and embracing¹⁰ them. And saying to Joseph is Israel, "To see your 'face I did not pray, and behold! The Alueim, moreover, shows 'me 'your 'seed." And forth is Joseph 'bringing 'them from 'between his knees, and is prostrating 'to him' 'with his nostrils to^d the earth.

8-4 Sons blessed 13-16 13

stretchSEND 14

1638 151 171 181 Ex2320 16

21 Js513 Col15 Rv314

A b r e m FATHER-

HIGH-throng

I t z c h q LAUGH-causer

5-7 Preference 17-20 17

A p h r i m* FRUITSM n s h e* Oblivion 18

andmoreover

19 Nu132-35 218 20

Dt3317 Hb1120 21

makePLACE

I s h r - A l Upright-

with-SUBJECTOR

21 Restore 22 21

21 Double 22 22

22 Dt1217 1Ch52 Ez4713

A m r i Savite

See map page 92.

481-20 Blessing 491-28

1-2 Introduction 28

1 3228 438 4526 28

Nu2414 Dt430 3129 2

Is22 Jr2320 2 468-26

5-15 Leah's Sons 22-27 3

**R a u b i n* SEE-son

4 Nu161 2 1Ch51 4

And taking is Joseph 'the two, 'Ephraim 'on his right 'at Israel's left, and 'Manasseh 'on his left 'at Israel's right, and is 'bringing them close to him. And stretching out is Israel 'his right 'hand' and is setting it on Ephraim's head, "when he is the inferior in station, and 'his left on Manasseh's head, using 'his hands intelligently, for Manasseh is the firstborn. And blessing 'them' is he and saying, "The Alueim before Whom my forefathers, Abraham and Isaac, 'walked, the Alueim, 'my 'Shepherd from my 'youth' till 'this 'day, the Messenger, 'my 'Redeemer from all evil, bless 'these' 'youths. And called 'on them shall be my name, and the name of my forefathers, Abraham and Isaac. And prolific shall they be, to make a 'vast' increase within the land."

And seeing is Joseph that his father is setting 'his right hand on Ephraim's head, and evil is it in his 'eyes. And up is 'Joseph' holding his father's hand, to 'take 'it away, off of Ephraim's head, on to Manasseh's head. And saying is Joseph to his father, "Not so, my father, for this is the firstborn. Place your right on his head."

And refusing is his father and saying, "I know, my son! I know! Moreover, he shall become¹⁰ a people,^m and he shall become great. "Howbeit, his 'smaller brother shall be greater 'than he. And his 'seed shall become a fullness of the nations." And blessing them is he in 'that 'day,¹⁰ saying, "By you shall Israel bless,¹⁰ saying, "The Alueim make you as Ephraim and as Manasseh!" And placing is he 'Ephraim before Manasseh.

And saying is Israel to Joseph, "Behold! I am dying. "Yet the Alueim comes to be with 'you, and restores 'you to the land of your forefathers! And I, 'behold! I give to you Shechem, one share over your brothers, of that which I took from the 'hand of the Amorite 'with my 'sword and 'with my 'bow."

And calling is Jacob to his sons and saying, "Gather, and I will tell¹⁰ you 'what will meet 'you in the days hereafter. Convene and hear, sons of Jacob, And hearken to Israel, your father.

Reuben, my firstborn, you are my 'vigor, And the beginning of my 'virility,

With a surplus for bearing and a surplus of strength. Ebullient as 'water, you must not have a surplus! For up you went to the bed of your father. Then you violated my berth to which 'you' went up.

- Gn. 49 Annals, Patriarchs, Jacob, Blesses all his sons 49¹ Leah's six³
- 5 Simeon and Levi are brothers.
 "They concluded" violence 'out of their covenants.'
 6 Into their deliberation you must not come, my ^Nsoull
 'And" in their assembly you must not 'contend,' my ^Nglory.
 For in their anger they killed 'men,'
 And in their acceptance they felled a 'chief.'
 7 Cursed is their anger, for it was strong.
 And their rage, for it was obstinate.
 Apportion them will I in Jacob,
 And scatter them in Israel.
- 8 Judah, you your brothers will acclaim.
 Your 'hands' shall be 'on the 'scruff of your enemies.
 Prostrate to you shall the sons of your father.
 9 The ^Mwhelp of a lion is Judah. From the 'prey, my son,
 Bow will he, recline as a lion. [you go up.
 And, as a parent lion, who will 'make him rise?
 10 Not withdraw shall the 'sceptre from Judah,
 'Nor a 'statute-maker's staff from between his feet,
 Till it be that ease shall come 'to him.'
 And to it shall the expectation of the peoples be.
 11 Bind to a 'vine will he his colt,
 And to a 'yellow muscat grape the 'foal of his she-ass,
 He rinses in 'wine his apparel,
 And in the 'blood of 'grapes his coverlet.
 12 Flushed will be his ^Neyes from 'wine,
 And white, his teeth, from 'milk.
- 13 Zebulun 'at a port of the seas shall tabernacle,
 And at a ^{to}port for ships 'with its flank 'unto' Sidon.
 14 Issachar 'covets pleasantness,'
 Recline will he between the 'hearthstones, and
 15 See a resting place that is good,
 And a 'land that is pleasant,
 'Yet stretch out will he his 'shoulder^b for a burden,
 And become will he a servant 'under a labor levy.
- 16 Dan shall adjudicate his people,
 As one of the tribes of Israel.
 17 'Become shall Dan a serpent on a way,
 A horned snake on a path, that 'bites the heels of a horse,
 And fall shall its rider backward.'
 18 For Thy salvation I expect, leuel
- 19 Gad—a raiding party shall 'raid' him,
 'Yet he shall raid their ^Nheels,
 20 Asher—stout shall be his ^Nbread,
 And he will provide royal luxuries.
- 21 Naphtali is an 'oak' stretched out,
 The giver of 'products' that are seemly.
 22 A 'fruitful son is Joseph, A 'fruitful son, 'joy' of my ^Neye,
 'My son,' inferior, 'to me has returned,'
 23 And bitter were they with him, and 'contended'
 And begrudging him were the 'archers,
 24 'Yet 'broken' in 'virility' is 'their' 'bow,
 And 'slack' are the 'arms of 'their' hands.

^SShmoun HEARER

^LLu i OBLIGATED

^S 3426

chief^{bull}

7 347 Ex3226-29

Lv2532-34 Dt108 9

^JI oqb HEEL

^Ishr-Al Upright-

with-SUBJECTOR

^Jleude Acclamer

^{scruff}NAPK

^S Ps7211 Ph210

^S Nu23

^{who}ANTY

10 Nu2417 Ps456 607

1088 Is3322 Ez2127

I e u e

Will-be-ing-was

^ZZbulun PREFERRED

^STzidun 'SIDE'

See map page 83.

^Ishshkr Forsooth-hire

14 3018

^Nshoulder blade

16 Bilhah's sons 21

^DDN ADJUDICATE

16 306 Jd1520 Jr816 17

17 Lv2410-16 1K1230

2K1029

18 Is258 9 Mt2413

19 Zilpah's Sons 20

^GGd RAID

19 Zilpah's Sons 20

provide^GRVK

18 Bilhah's sons 21

stretch^{SENT}

^S Jd518

3-16 Rachel's 22-27

^S Dt3313-17

^S Am66

Al u eim
SUBJECT-OF-TO-3
(To-subjectors) 25

J Toqb Hxx
Ishr-Al Upright-
with-SUBJECTOR

From the 'hands of the Sturdy One of Jacob,
Thence is the 'Shepherd, the 'Stone of Israel,
From the Al of your father, and your Helper,
And He 'Who-Suffices, and your Blessor,
Blessings of the heavens 'from' above,
Blessings of the submerged chaos reclining beneath,
Blessings of the 'breasts and the 'womb,
Blessings of your father 'and your mother."

Master are they over the blessings of 'my mountains,'
Unto the yearning of the eonian hills,
Coming are they 'on the 'head of Joseph,
And 'on the 'crown of the 'governor' of his brothers.
Benjamin is a wolf, tearing to pieces. [apportion the loot.]"
In the morning he'll devour further, And in the evening he'll

J I usph Add-er

Bn im in Son-RIGHT

27 Jd316 IS116-11

Ac758 81 3 913

devour-EAT

1-2 Summary 28 28

All these are the twelve tribes of Israel. And this is what
their father speaks to them, 'when he is blessing' them.
Each man 'according to his blessing he blesses' them.

4729-81 Burial 4929-82 29

29 239 10 4730

Ophr un Soiler

Chth i Dismay-ite 30

Kno n SUBMITTER

Abrem FATHER-

HIGH-throng 31

30 2316 31 Hb1118

La e 'No-thing' 32

See map page 92.

And instructing 'them is he, and saying to them, "I am
being 'gathered to my people. Entomb 'me 'with my fore-
fathers 'in the cave which is in the field of Ephron, the
Hittite, in the double cave which is in the field 'adjoining
Mamre, in the land of Canaan, which Abraham bought 'with
the field from 'Ephron, the Hittite, for a freehold for a tomb.
"And" there they entombed 'Abraham and 'Sarah, his
wife. There they entombed 'Isaac and 'Rebecca, his wife.
"And there I entombed 'Leah. Bought was the field and
the cave which is in it from 'the sons of Heth."

4727 in Egypt 4933-502 33

Adm 3701

33 258 3529 251223

J I usph Add-er

33 228 436 4528 28 2

Ecl127

And finishing is Jacob 'instructing 'his sons, and gather-
ing is he his feet into the couch and is expiring, and is
being 'gathered to his people.

50 And falling is Joseph on his father's face, and lamenting
over him and kissing 'him. And instructing is Joseph 'his
servants, 'the healers, to embalm 'his father. And embalming
are the healers 'Israel.

4728 Mourns 503-14 3

Mtr im Narrows-ltes

4 4114 4

Phro e UNCOVERED

And fulfilling are they for him forty days, for so they
fill the days of the embalmed. And lamenting are the
Egyptians 'with him seventy days.

And passing are the days of his lamentation, and speak-
ing is Joseph to the household of Pharaoh, 'saying, "Pray,
should I find grace in your 'eyes, pray, speak 'for me' in
the 'ears of Pharaoh, 'saying that my father adjured me
'before his death" 'saying, "Behold! I am dying. In my
tomb which I dug for myself in the land of Canaan, there
shall you entomb me." And now, pray, up will I go and
entomb 'my father, 'as I swore," and return."

6 And saying is Pharaoh 'to Joseph', "Go up and entomb
'your father, as 'he adjured you."

7 And up is Joseph going to entomb 'his father. And up
'with him are going all the servants of Pharaoh, 'and' the
elders of his household, and all the elders of the 'land of
Egypt, and all Joseph's household, and his brothers, and
'all' his father's household. But the tots and the flocks and
their herds they leave behind in the land of Goshen. And

See map page 107. 8

leave-FORSAKE

Gsh n CLOSE-by 9

- Gn. 50 Annals, Patriarchs, Jacob, Entombed¹³ Joseph returns¹⁴ Dies²⁶
 up with him go^m both chariots^m and horsemen. And it^{both and moreover}
 comes to be an exceedingly^{heavy} camp.
- 10 And coming are they unto the threshing site of 'Atad, See map page 100.
 which isⁱⁿ across the Jordan, and wailing there are they^{across PASS}
 with an exceedingly great and heavy wailing. ^{Ird n Descender}
- 11 And making is he a mourning for his father seven days.
 And seeing are the dwellers in the land, the Canaanites, ^{CKnon i SUBMITter-ite}
 the mourning^{on} the threshing site of 'Atad, and saying,
 are they, "A heavy mourning is this for the Egyptians."
 Therefore its name is called "Abel-Mizraim", which isⁱⁿ
 across the Jordan. <sup>ABl-Mtz im Mourn-
Narrows
across PASS</sup>
- 12 And doing for him are his sons so as^{he} he instructs them.
- 13 And carrying him are his sons to^d the land of Canaan, and ^{13 2316 Ac716}
 entombing him are they in the double cave of the field,
 the cave^o which Abraham bought with the field, for a free-
 hold, for a tomb, from 'Ephron, the Hittite, adjoining Mamre. <sup>ABrem FATHER-
HIGH-throng</sup>
- 14 And returning is Joseph to^d Egypt, he and his brothers ^{ROphr un Soiler}
 and all those going up with him to entomb his father, ^{HCth i Dismay-ite}
 after his father's entombment. ^{21M mra 'Bitterness'}
- 15 And seeing are Joseph's brothers that their father is
 dead, and saying are they, "What if Joseph is holding a
 grudge against us and, is reversing, yea reversing to us
 all the evil with which we requited him?" And instructions
 are they giving to Joseph,^{to} saying, "Your father gave in-
 structions before his death,^{to} saying, "Thus are you saying
 to Joseph: Oh, bear, pray, with the transgression of your
 brothers and their sin, that with evil they requited you."
 And now, pray, bear with^{to} the transgression of the ser-
 vants of the Alueim of your father." <sup>Al u e im
SUBJECT-or-to-s
(To-subjectors)</sup>
- And lamenting is Joseph as they speak to him.
- 18 And going are his brothers, moreover, and falling before
 him. And saying are they, "Behold us yours for servants." ^{18 371-10}
- 19 And saying to them is Joseph, "You must not fear, for
 under Alueim am I. And you, you devised^o against me evil,
 yet the Alueim devises it for me for good, that it may
 do work out as at this day, to preserve alive many people.
 And now, you must not fear. I'll sustain you and your tots."
 And comforting them is he, and speaking^o to their hearts.
- 22 And dwelling is Joseph in Egypt, he and his brothers,
 and all his father's household. And living is Joseph a hun-
 dred and ten years. And seeing is Joseph to Ephraim's sons
 to the third generation. Moreover, the sons of Machir, the
 son of Manasseh, were born on Joseph's knees. <sup>22-23 Age 26-
23 Nu2629 3239 Js171
24 A phr im FRUIT-s
25 Mkr SELLER
26 ManM nsh e Oblivion</sup>
- 24 And saying is Joseph to his brothers, "I am dying. Yet
 visit, yea, visit will the Alueim you, and bring you up from
 this land to the land which the Alueim swore to our
 forefathers, to Abraham, to Isaac, and to Jacob." <sup>24 Restoration 25
24 263 4 2813 3512 481
Ex224 36 63 4 Lu172 73
Hbl122</sup>
- 25 And adjuring is Joseph the sons of Israel to saying, "Visit,
 yea, visit you will the Alueim, and up shall you bring my
 bones with you." <sup>24 Restoration 25
25 4929 30 Ex1319</sup>
- 26 And dying is Joseph, a hundred and ten years old. <sup>22-23 Age 26-
15-21 Death -26</sup>
 And embalming him are they, and placed is he in a coffer
 in Egypt.

A WORD ABOUT THIS VERSION

IN A "CONCORDANT" VERSION the English STANDARD equivalents for words in the Original are strictly *uniform* throughout. When possible, this STANDARD word has been used in the Version. A *consistent* vocabulary is provided for any STANDARD equivalent which does not itself make good readable English in all of its occurrences, and these words are as *concordant* as idiom will allow. Thus one English STANDARD represents only one Hebrew word, and this controls the flexibility required in the interests of usage and idiom.

We learn the meaning of words from their usages in the contexts in which we find them. Discordant renderings give words a nebulous or false meaning, thus leading the reader unwittingly into error. The Concordant method automatically compels the use of the nearest English equivalent, for it is the only word which can satisfy all the contexts, and is not needed for any other Hebrew word. Since the vocabulary was fixed by analysis *prior to translating*, much of the bias and prejudice which might otherwise color the renderings could be avoided.

The Concordant method of translation is unique in that it recognizes and acknowledges the frailties and failures of those who labored to produce it, as well as the deficiencies of our English tongue, and makes provision for both, so that they are largely overcome.

In addition to the Hebrew Masoretic manuscripts, we have used the Greek translations of the Septuagint and of Theodotion (in Daniel), the Syriac, the Samaritan Pentateuch (in Genesis), the Qumran "Dead Sea Scrolls" (in Isaiah) and other manuscripts in order to restore the original Hebrew Text wherever possible. The source of any rendering other than Masoretic is indicated by special symbols.